

# Calvinist Contact

A Reformed Weekly

MARCH 27, 1992/47th year of publication/No. 2300

## Russian Orthodox priests and leaders were KGB spies

Dan Wooding

OXFORD, England — For years believers suspected it; now they know it's true. Many of the leaders of the Russian Orthodox church were KGB informants. The lid has been blown on these men by a former dissident priest and prisoner of conscience, Father Gleb Yakunin.

According to Jane Ellis, an expert on the Russian Orthodox Church, Yakunin made a speech in the Russian Supreme Soviet based on the result of his research in the KGB archive.

"This follows his revelations to the newspaper *Argumenty I fakty* in January when he divulged the code-names of senior hierarchs who had supplied information to the KGB and told of the methods the KGB had used against church dissidents, including

himself," says Ellis. "There has been controversy in Moscow over whether the hierarchs' real names should be published."

### No real surprises

Yakunin told Ellis that he had decided not to publish the real names until the hierarchs concerned had had time to "repent." Ellis is a British writer and researcher who went to Moscow to check into the story. She said that Keston College, a British research centre studying religion in Eastern Europe and the former Soviet Union, initially decided not to publish any of the real names known to them until a decision had been taken over whether to publish them in Russia.

"There are no real surprises so far,"

See **SUBVERSIVE** -- p. 20



Photo: Periodical of the Ukrainian Orthodox Church

Metropolitan Filaret of Kiev, Exarch of Ukraine, is pictured at a ceremony with newly elected President Krachuk, a former communist turned nationalist.

## Independence breezes blow in Scotland

Marian Van Til

EDINBURGH, Scotland — "Scotland is not England," Scots are quick to point out. And increasingly, those Scots are feeling that England needs to be reminded of that. England has ruled Scotland for almost 300 years — Scotland surrendered its independence to England under the 1707 Act of Union. But now polls show that fully half of all Scots want that rule to come to an end. That number has climbed very quickly: a month ago only 40 per cent said they favoured outright independence from England. Many are comparing their right of independence with that of Croatia, Serbia and the Baltic republics.

Scotland, which has a population of five million, is represented in the British parliament but cannot control its own affairs. Scotland is represented by 72 of Britain's 650 MPs. Of those, currently only five are members of the SNP (the Scottish Nationalist Party) which favours independence. Forty-eight MPs are in the Labour Party and the remaining 10 are Conservatives.

### Political embarrassment

The Labour Party is advocating a policy of "devolution" with regard to Scotland. That means "limited self-government," giving Scotland its own parliament within a year (27 per cent of Scots favour that option.) The Conservative Party opposes any kind of self-government for Scotland and the

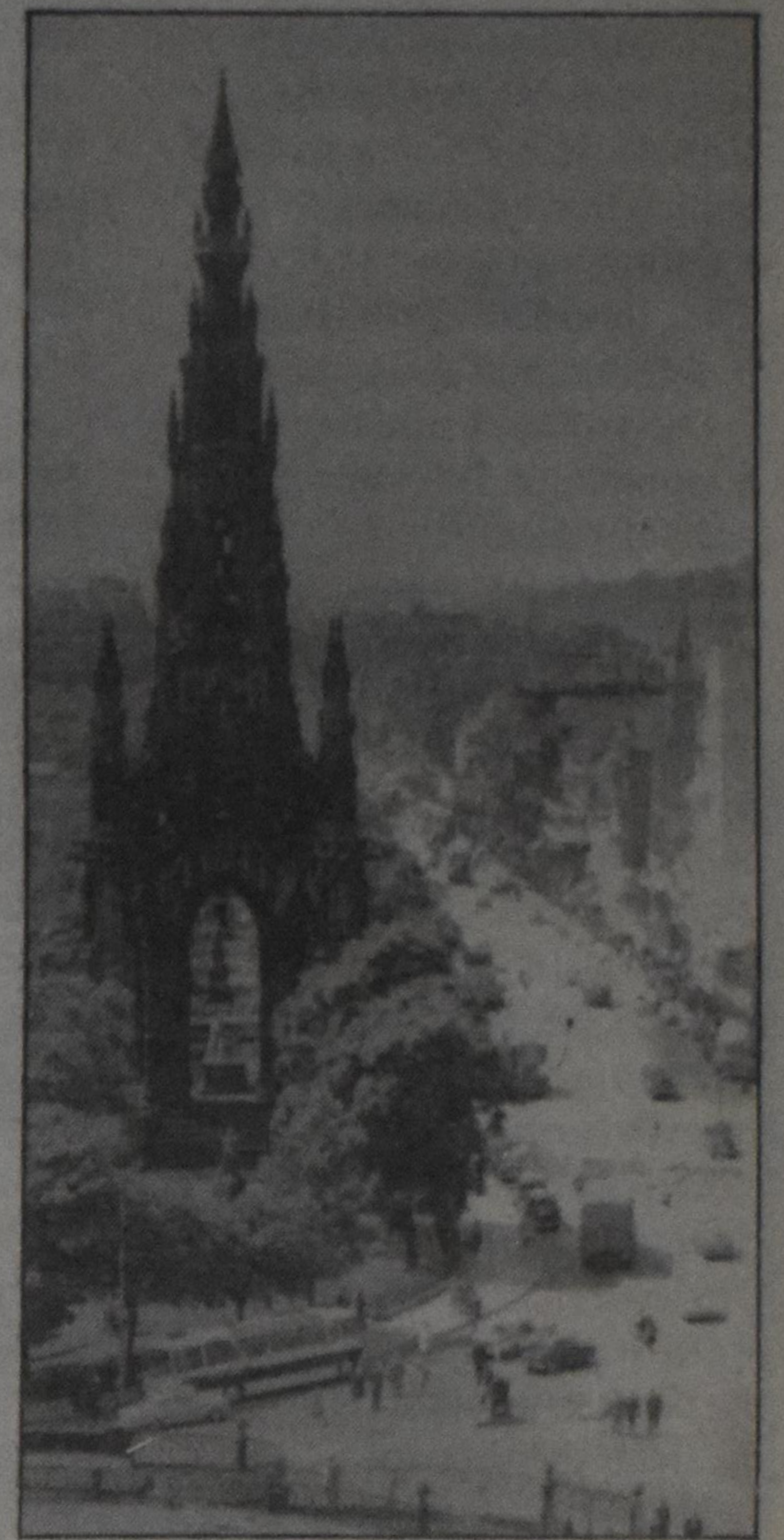


Photo: Phot. Researchers

Edinburgh, the capital of Scotland, would be the site of a Scottish parliament were the country to gain independence from England.

growing spirit of independence could prove to be embarrassing — and perhaps costly — for Conservative Prime Minister John Major, say political analysts. Two weeks ago Major called an election for April 9.

*"To the world, your family looks fine. To the victim, the dysfunctional closed system becomes a menace." See p. 10*

## Atlantic cod threatened by over-fishing

Bill Fledderus and Marian Van Til

PORT DE GRAVE, Nfld. — George Petton is an older fisherman who lives in a small fishing village on Newfoundland's east coast. He is worried that Spanish and Portuguese over-fishing will be the death of his province's cod-fishing industry.

"Every pound of fish they catch is a pound we lose," says Petton. "But they just don't seem to care about how they affect our livelihood."

Officially, anyone can fish on the high seas outside Canada's 200-mile offshore limit. In actuality, says Petton, European boats "often sneak across the lines and steal our fish."

Coastal European countries are members of the North Atlantic Fisheries Organization (NAFO) whose members agree to fish quotas each year, explains Bruno Marcocchio, a Greenpeace fisheries campaigner who lives in Nova Scotia.

### Fish pirates

"But that's not binding," says Marcocchio. "If a country doesn't vote on the quotas it can do whatever it wants, and Spain and Portugal, particularly, have been doing that."

Petton says that "between April and

November we go out to an area about 140 miles offshore for our fishing. Finding and catching cod in that area keeps getting more and more difficult, and that's saddening."

"But what really gets you angry is that you know for a fact that some Portuguese boats have been there from January to March and already have taken out 140,000 tons of cod before you even started looking," Petton continues.

French fleets also fish in Canadian

See **FEWER** -- p. 2...

### In this issue:

The leader of the CHP takes issue with editor. . . . . pp. 5, 6  
Her life fell apart and she was forced to look for the child within. . . . . p. 10  
Stewardship of time is related to spiritual growth. . . . . p. 11  
Andrew Kuyvenhoven says gender of ambassador not the issue. . . . p. 20

### Thinkbit:

The bitterness of poor quality remains long after the sweetness of a low price is forgotten.  
Sign in office of engineering firm.



## News

### Fewer and smaller fish in the sea

... Continued from p. 1  
waters, but they have a special accord with Canada which allows them limited fishing within the 200-mile boundary.

#### Cod vital to Maritimes

Northern cod is the most important fish to Atlantic Canada. It means at least \$700 million to the Canadian economy and about 31,000 jobs, almost all of which are in Newfoundland and Labrador.

But cod stocks are fast disappearing. Government advisory scientists had estimated that 1.4 million tons of cod were swimming around just east of Labrador and Newfoundland. But that estimate has been revised to under one million tons.

Last year the Canadian quota was 186,000 tons but only 128,000 tons were landed. The quota has been cut for this year: fishermen will be allowed 8,000 less than last year's actual catch, or 120,000 tons. Obviously, the lower catches are affecting employment in the processing plants, as well as the fleets themselves.

Though pointing fingers at European over-fishing, the government says that extreme 1991 winter conditions may have affected the mortality rate of the cod or caused them to leave their usual living grounds. And Petton admits that Canadians were "A little little greedy, maybe."

#### Low catch sign of complex problem

Petton would like to see Canada's limit extended to 350 miles offshore, but admits the

push for such an extension is not likely to be successful at any time in the near future.

Nor is that wise — or an ultimate solution — says Marcocchio. The over-fishing problem is a complex one and there are other important factors involved, he notes. While foreign over-fishing is indeed a problem, the fundamental problem is one of Canada's own making, Marcocchio asserts.

As the offshore fishing boundaries were extended to 200 miles in the early 1980s, he says, the Canadian government began to favour offshore fishing which was essentially controlled by several Canadian multinational corporations in which the government had equity ownership. "And it's easier to deal with a few multinational fisheries than with hundreds of fishermen and inshore interests," continues Marcocchio.

The issue became politicized — and what came to the fore was making profits and government face-saving, not the health and sustainability of the oceans and the maintainance of the community-based way of life.

Such a situation is bound to result in over-fishing sooner or later. Canada has now called a special meeting of NAFO to discuss the situation and will bring up the matter at the United Nations Conference on Environment and Development this spring.

It has also banned the fishing of capelin, on which cod feed, and forbids Canadian offshore trawlers from fishing during

peak spawning periods. But the government is still unwilling to acknowledge its own role in the crisis, Marcocchio insists.

Marcocchio points out that "healthy, thriving coastal communities are part of a healthy environment. The survival of the ecosystem is part of the survival of those coastal communities. And what ensures that survival is [a return to] low-tech, community-based inshore fisheries."

As the frustration in coastal fishing communities mounts, some of the blame for "stealing our fish" has been placed on

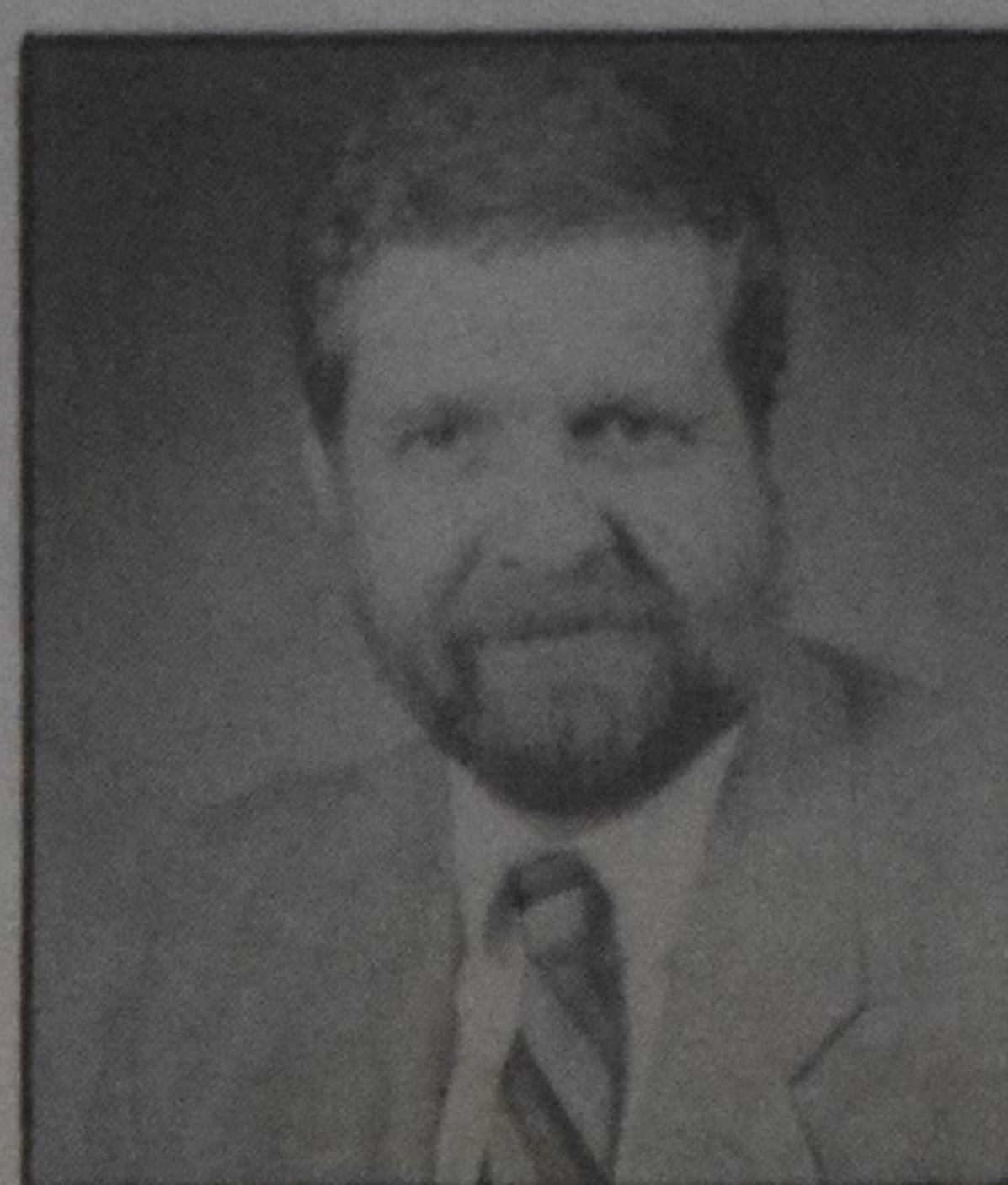
the seal populations. "It's plain for anyone to see," says Petton. "On a normal day you go out into Conception Bay and you'll see at least 100 seals." Petton thinks that north Atlantic seals "eat maybe eight times the amount of fish Canadian fishermen are allowed to catch."

Unrestrained commercial sealing has not been allowed since 1987, due in great part to campaigning by Greenpeace. But to blame seals for eating the only thing they were created to eat and for living where they've always lived doesn't make

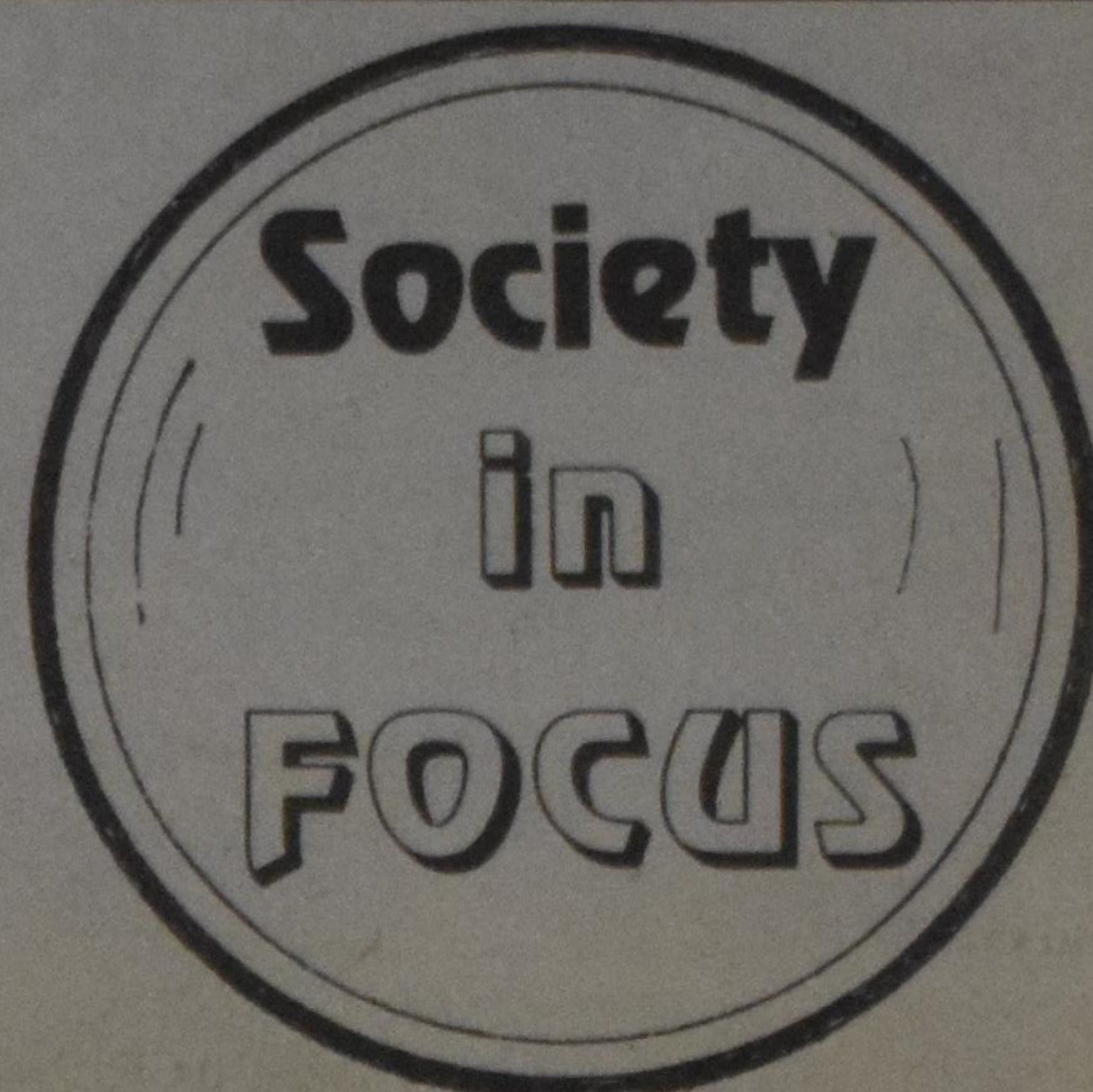
sense, says Marcocchio.

"Fish and seals have had a mutually dependent relationship for centuries," he explains. "Even the Canadian Sealers Association has opposed increased culling of seals. They tried that in Russia and the squid moved in and ate the cod instead."

"We have such a limited understanding of the flow of an ecosystem and how species are interdependent. Greenpeace has a vested interest in sustainability."



Jake Kuiken



### Who represents the poor?

Recently I had an opportunity to participate at an early stage in setting public policy. Some of us social workers worked to persuade the local municipal council to call on provincial governments to increase the minimum wage. That proposal was first drawn up in response to a request by the Federation of Canadian Municipalities (FOM) to its members. (This year it and other resolutions will be debated by municipal politicians at the FCM's annual gathering in Montreal in June.)

The FCM is a national organization whose chief purpose is to represent the concerns of its members — municipal governments — to the other two level of governments. Representing the "junior-kid-on-the-block," the FCM lobbies both federal and provincial governments for a variety of causes. Most often these causes are associated with the "pothole mandate" of municipal governments. Consequently, maintaining and administering occupy a prominent position on the agenda, while social issues, if they appear at all, generally fit somewhere in the background.

The draft resolution regarding the minimum wage noted that far too many Canadians live in poverty. It clearly stated a need to eliminate that poverty. Further, it recognized that this was desirable for both social and economic reasons. And finally, the provincial governments were asked to increase the legislated minimum wage to the level Statistics Canada sets as the low-income or poverty-line cut-off points.

#### There's more to life than economics

Defining work and its relationship to life's economic dimension were very much part of the background to the debate. Even as the resolution wound its way through final adoption by Calgary's city council, it caused opinion to divide, clearly and quickly. And frankly, when it reaches its final forum in Montreal it will likely continue to do so.

Initially there was considerable apprehension about the resolution at both the senior administrative and the political levels.

What would it cost, and what would be its impact on the economy? While council members expressed more than a gratuitous recognition of the plight of the poor, they did not have a clear vision of what a municipal government could or should do about poverty.

It was no surprise, then, that city council first asked for more information — a common strategy when a decision isn't clear or when it's simply difficult to make. So the subsequent report briefly outlined the two basic philosophical alternatives.

#### Two philosophies

The first alternative outlined the now dominant view that any increase in the minimum wage will result in an artificial labour cost. As such, it would potentially contribute to further unemployment.

The other alternative pointed out that work must produce a living wage and not require employees to find second jobs, or rely on other sources of income, a subsidy or foodbanks for the essentials of life.

In the course of the final public debate it appeared, at first, that most city council members clearly favoured the first alternative. In fact, some had obviously formed their opinion beforehand and showed little willingness to consider another point of view.

But in the end the council's decision turned because of this simple rhetorical question posed by Calgary's director of social services: "Who represents the poor?"

In the debate that will undoubtedly unfold in Montreal in June, you can be sure the chambers of commerce from across the country will be clear on whom they represent. Similarly, the small-businessperson will be well represented, as will the large manufacturers and the big business organizations. Calgary's city council, on the other hand, will be among those who will represent the poor.

*Jake Kuiken is a registered social worker who lives in Calgary. He's a member of the council of the Alberta Association of Social Workers.*



Even P.E.I. fishermen like Quinton Court, who uses his boat to take tourists deep-sea fishing off North Rustico, say that cod in their waters have become "small and rare."

Photo: Bert Witvoet

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# Pressreview

Carl D. Tuyl



# Pressreview

Let me start right away with the most astonishing item I read in the past week. It is from an article about East coast Fishery in the *United Church Observer*. Let me quote: "Like many people at the sharp end of the fishery, the Garrisons keep an eye on the weather, and an eye on the markets and an eye on the Federal Department of Fisheries and Oceans." You never know with these United Church people; now they come with three eyes. And should anyone want to become a candidate for office in Mr. Presto's flock, be prepared for the following: have your name run through a police computer, furnish medical records; give account of the shape you're in; answer whether you've ever participated in an illegal strike or whether you were ever disciplined by a church or a synagogue. Nosy bunch, those Reformers, aren't they?

The constitutional debate rages on like a forest fire out of control. Natives now want to be considered at least as distinct as Quebec, but Native women do not think that the Assembly of First Nations delegation represents them. Bourassa is like the corporal in the army, getting it from all sides. Frere Jacques keeps needling him in the National Assembly, the other premiers criticize him for being aloof from the debate, and his own party members are not giving him a whole lot of support, either.

The Prime Minister announced that the federal proposal does not necessarily need to be tabled on the target date of May 31, and Jean Chretien spouting dark scenarios in case Quebec separates. In all of it, Mr. Joe Clark spends more energy than a fire department at a five-alarm fire. There's one Joe we owe!

Dead-centre on the *Globe and Mail's* front page was an article that the Bible's account of the Israelites flight from Egypt is true and that the sea was really split open for safe passage. As if we needed the *Globe and Mail* to affirm our faith, or the Bible.

Calgary had 385,000

inhabitants in 1970; now there are 692,000. And only in Calgary do the police use volunteers who will call you to pe-lease, pretty please, pay your fine. Nice touch, that! The British Columbia legislature convened in Victoria and the speech from the throne promised to curb rising health care costs. The government committed itself to "spending smarter." Manitoba won the national curling championship. Question: Is curling really a sport, or is it the middle aged version of senior's shuffleboard?

'tis the season for maple syrup, Revenue Canada, raccoons waking up, people falling in love and writing poetry. Hold on to your sobriety; it will soon pass. Too soon!

School children in California are taught to hit the floor when they hear gunfire. Kindergarten bootcamp! I have the U.S. presidential election all figured out. It will be Cheat'n Clint'n against Bush. And Bush will do the morality and faithfulness routine and Cheat'n Clint'n will be ancient history.

Splitting up: Tammy and Jimmy, Fergie and Andy and a couple of hundred thousand

other till-death-do-us-part partners. Wedding vows means as much nowadays as yesterday's newspaper.

There will be power-sharing between blacks and whites in South Africa. Their constitutional efforts will probably make ours look like a friendly game of checkers.

An eye for an eye, an embassy for a life, and a plane load of bombs as vengeance. The Israeli-Arab vendetta goes on and on and on. The blood of Abel still cries out from the ground.

Sergei Krikalev who rocketed into space on May 18, 1991, returned to earth with about half a year's delay and a load of dirty underwear. I wonder if he will be paid overtime. He won't be able to read the *Pravda* on his return. *Pravda*, once the proud official newspaper of the Communist Party, has folded. And the Union Bank of Switzerland found that city workers in Zurich are the highest paid in the world: \$20.20 per hour. I guess they have to make that much considering the price of Swiss chocolate. And you asked which countries had female prime ministers? I looked it up for you: Bangladesh, Dominica, France and Norway. In Savannah, Georgia, however, they banned

the mayor from the St. Patrick's parade because Her Worship was female.

Turkey was hit by a devastating earthquake. The disaster claimed thousands of lives. Some people Down-Under bought five million one dollar tickets in a State of Virginia lottery. They won \$27 million. Now, there's a fundraising idea. *The New York Times* reports another fundraising scheme that was buried deep in the 1993 U.S. federal budget recommendations. The plan would allow the U.S. Internal Revenue Service to scrutinize lists of large donors to

churches. A whole lot of conservative Christians are in an uproar about that, which makes me think that it might not be such a bad idea. By the way, is there anybody out there who has ever correctly finished the Sunday *New York Times* crossword puzzle? Let me know and we'll give you an honourable mention. A person like that should be publicly recognized.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Churches.

# ATTENTION! Campgrounds & Resort Areas

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Stan de Jong, Manager

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## Editorial

# Calvinist Contact

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- reports on significant happenings in the Christian community and in the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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## The password into the future of South Africa is the Yes word

The all-white referendum on whether or not the present government of South Africa should continue its process of reform has produced a surprising 69 per cent Yes vote. The result is a tremendous boost for President De Klerk and gives him a mandate to move quickly to an interim power-sharing form of government followed by a multi-racial election, perhaps as soon as two years from now. Governments around the world and the international press are generally positive about the outcome since most predicted a dramatic increase in violence if the vote had gone the other way.

It's quite understandable that so many white South Africans voted Yes. One white South African called it a triumph of common sense. Most of them dreaded the thought of the re-imposition of international sanctions. At the moment, South Africa is in a worse recession than Canada and the U.S. Also, a No vote would have halted CODESA (the Convention for a Democratic South Africa) and all further attempts between various parties and racial groups to move toward a democratic South Africa by way of a new constitution. Finally, a No vote would probably have resulted in an uprising of blacks against whites. At present most of the violence consists of fighting between black factions.

### A new form of apartheid

But why did at least 30 per cent of white South Africans vote No? Largely because they do not want to be governed by blacks who, they say, will ruin the economy and take the country down the path of lawlessness. Many of them point to what has happened to other countries in Africa.

Also, many of them are looking for a white homeland so that they can protect their language, their culture and their religion. These white South Africans want a separate Boerestaat somewhere in the centre of South Africa (Northern Cape, Orange Free State, Transvaal). They believe in the separate development of races, the same ideal that underlies the old apartheid philosophy. Only now they are willing to concede more land to the blacks than they used to, and are willing to live without the service and labour of blacks.

### A choice for conservatism

I decided to send a fax to a boyhood friend of mine who immigrated to South Africa with his parents and siblings in the 1950s to ask him how he voted and why. He replied by fax that he had voted No. He found it difficult to decide how to vote, he writes. "From my point of view the arguments for and against were 'shallow' and most of the time unprincipled!"

Although he does not agree with the ultra-right African Resistance Movement (the AWB under Eugene TerreBlanche), he says that "one is in better company with the Conservative Party [under Andries Treurnicht] because on the whole its members respect and are not ashamed to acknowledge that God is our creator and Jesus our saviour."

According to my friend, the Conservative Party has also "reformed" and is no longer

promoting old-style apartheid but rather a partitioning of the country into different homelands. My friend does not trust the writing of constitutions, because, according to him, a future black government could easily produce another constitution later which suits them better.

### Fear of Big Brother

There is another fear underlying the vote of the No people. My friend sent me an article that, he says, represents "the best article that ... has been written during the referendum campaign." This article, written by a certain Andrew Kenny, argues that a Yes victory is a victory for Big Brother.

This is how Mr. Kenny sees the enemy out there: "Right now, every rich bully from Big Business, every fatcat politician from the National Party, every sanctimonious white supporter of the ANC and every patronizing hypocrite from overseas is urging you to vote 'yes.'"

One gets the distinct impression that Mr. Kenny does not like the people who are in power at present, especially when those people want to move the country towards a unified democracy. Behind Kenny's anger lies his defence of the doctrine of individualism and the inalienable right to free enterprise. People like him distrust big business, big government, the socialism of Nelson Mandela and the ANC, and the liberalism of people like State President De Klerk and his National Party.

### Paying the price

I was surprised that my friend would endorse this hateful attempt to polarize the body politic. It's one thing to take part in a democratic process according to one's own convictions, it's quite another to spout venom on those with whom you disagree. I respect my friend's right to vote No and to identify with the Conservative Party or to want separate development in a separate homeland. This is very similar to what many Quebecers and aboriginals want, too.

But I am afraid that this solution has come too late for the white minority in South Africa. The blacks are not going to stand for it anymore. It might have worked 30 or 40 years ago, if the whites would have been more generous in allotting the greater part of the land to the blacks. It seems that at this time they will have to pay for their colonialism and their earlier disdain for human rights by going for the best possible deal through CODESA.

But there is a final problem with the separate development position. It's true that working things out with people of different races and religions within one nation is very difficult and will demand a lot of sacrifice and patience. But the kind of nationalism we see today in so many parts of the world — Yugoslavia, Azerbaijan — is a form of idolatry that Christians should shun with all their might. Whenever separate development requires the killing of your neighbour, it has to be considered a pagan form of idol worship. I am convinced that Andrew Kenny and his friends would demand that kind of worship.

BW



Letters

A word about physical education from a public school perspective

As a public school physical education (P.E.) teacher, I was somewhat concerned with the tone and attitude taken against public schools in regard to physical education in your Feb. 21 article "Fitness now as important as athletics in Christian high schools." I would like to address three issues concerning this article.

My first concern regards the attacks on public school physical education programs. Some of the quotes were misguided and questionable. One of the quotes read as follows: "In a public school, P.E. teachers might tell you that being in shape will make you a better job candidate or allow you to catch the attention of the opposite sex, but for us those are only side effects."

As a Christian public school P.E. teacher and coach, I would challenge this statement. While one person may have this attitude — in a public school or Christian school — this view does not, I

assure you, represent the 12 other teachers in my department in my school (I showed them the article). Also, I am not sure about the meaning of "side effects." Am I to understand this phrase to be negative, as in the side effects of medicine being headaches or vomiting? Is the inference here that feeling good about ourselves and improving self-esteem is bad? I hope not.

Stereotypical view

My second concern regards the words by Andy Van Huis which preceded the above quote: "Van Huis of Edmonton makes the point that fitness is important for the Christian for a different reason than it is for the non-Christian. 'Fitness has little to do with appearance,' says Van Huis." He followed this with the above documentation about P.E. public school teachers.

I worry about such generalizations

about public school P.E. teachers. There are many teachers in the public system that do not hold to this view. I am one of them. These types of statements enhance the *we* (Christian schools)/*them* (Public schools) attitude, the attitude that public education is permeated with secular thinking and teachers and, in effect, "of the world" and not redeemable.

There are many Christians in public education with a mandate to redeem this part of creation. Public education needs teachers who, as Ted Harris pointed out, teach kids to celebrate a facet of creation — our bodies. Setting up oppositions between public and Christian education with misdirected statements such as those above is unfair and irresponsible.

I do not think the point of your article was to show the difference between public and Christian physical education programs. The point of your article was

to show the wonderful things that are going on in the P.E. programs in Christian schools.

Ron DeBoer  
Eastwood Collegiate Institute  
Waterloo, Ont.

Don't stop sending C.C.

Thank you for the beautiful and insightful editorial "Refusing medical aid is not an act of suicide." We found it very sensitively written and we wholeheartedly agree with it.

We really enjoy C.C. every week and hope to receive it for many years to come.

Dirk and Peta Velthuisen  
Kemptville, Ont.

Leader of the Christian Heritage Party replies to Nancy B. editorial

I find myself moved to respond to your editorial which appeared in the Feb. 28 issue of *Calvinist Contact*. I do not write from a desire to be vindicated in my view of Justice Dufour's decision, but in the hope that further light can be shed, not only on the Nancy B. case but on many others which are doubtlessly going to be coming into the public eye in a reasonably short time. The Axworthy and Wenman Bills are both evidence of the increased desire on the part of society to take decisions concerning life into its own hands.

Now that I have hopefully established my motive for responding to your rather vitriolic editorial denouncing my viewpoint, I would ask you to give to me the courtesy of publishing my entire response in your next issue without editorial interference.

What is normal?

First of all let me address your own departed mother's case. There is no way in which the two cases are remotely similar. Your mother exercised her right to refuse treatment at the outset, making a deliberate and conscious choice in the manner she wished or did not wish to be treated. This in no way violates the law of the land, nor does it interfere with the actions of Divine Providence.

Secondly, the suggestion you make in the fifth paragraph of your article in

which you use the phrase "by normal standards" elicits the following inevitable response. What is normal? Are you perhaps thinking of 19th-century conditions, prior to our recent technological advances in the medical field? It does not take too long to see that direct application of your criterion of normality would quickly lead to the death, premature at that, of countless thousands of able-bodied human beings who would doubtlessly have not survived their conditions were it not for various medical innovations at our disposal today. I will not belabour the point.

Moral justification

Thirdly, the analysis of the Nancy B. decision itself. Justice Dufour was caught between Scylla and Charibides. According to the Civil Code, the patient is allowed to refuse treatment, but according to the Criminal Code, a person cannot inflict death upon him- or herself nor permit another to do so. Therein lies the quandary. The resolution of this dilemma was to bend in favour of the person's right to refuse treatment but, however, the result of this decision has yet to be seen in the months to come.

How can we argue as to whether an act involving the curtailment of life is morally justified or not? A tried and true approach is that of the primary and

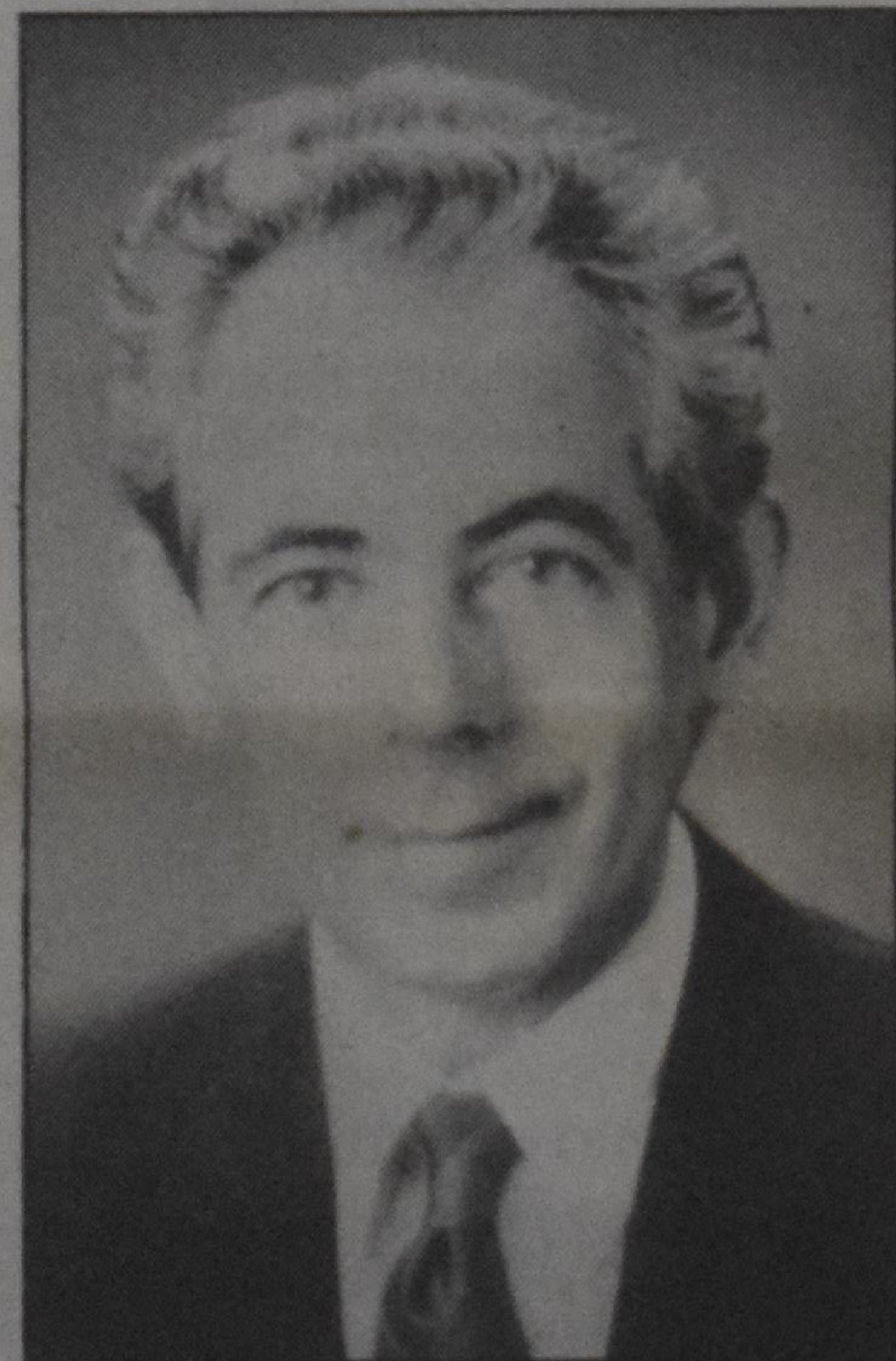
secondary effects of the act itself. If the primary effect or result is to bring about death to the person, the act is not morally justifiable. However, if death ensues as a secondary effect of the act, it is morally justifiable.

This type of approach was used successfully in earlier days when medical technology was not what it is today. Such cases did not infrequently occur at childbirth. The mother's life was endangered by the baby and the decision has to be made which life to save. The application of this approach proved invaluable though the pain, torment and consequences of such reasoning were often extremely difficult to bear.

Wrong motive

There is no question in my mind that the primary result of removing the respirator in Nancy B.'s case would be the swift onset of death by asphyxiation. By this criterion, the act of removing the life support system would not be morally justifiable.

However, the clearer exposition of the true variables in this case is found when one approaches it from the point of view of motive. After two and a half years of a treatment which modern technology was able to provide and which Nancy willingly made full use of, she decided, based on the quality of her life, that she no longer wishes to



Charles Cavilla.

continue in this condition. She now decides to contravene the provisions of Divine Providence which have sustained her to this point.

Herein lies the distinction between this case and the earlier one, when treatment was refused from the outset. It was the quality of life reasoning that caused her to change her mind and it was emotionalism on the part of Justice Dufour which, because of the quality of her life, allowed him to decide on her behalf.

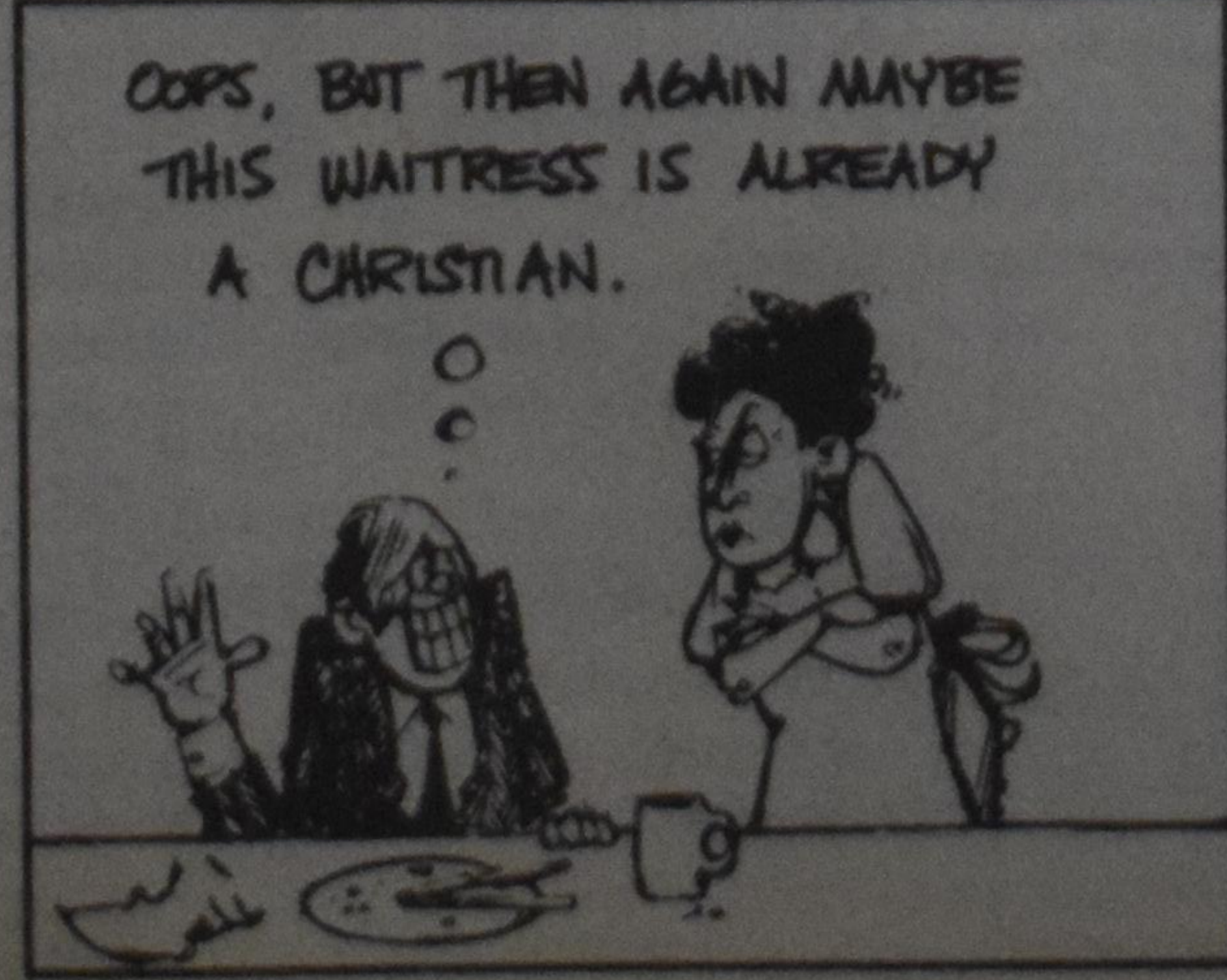
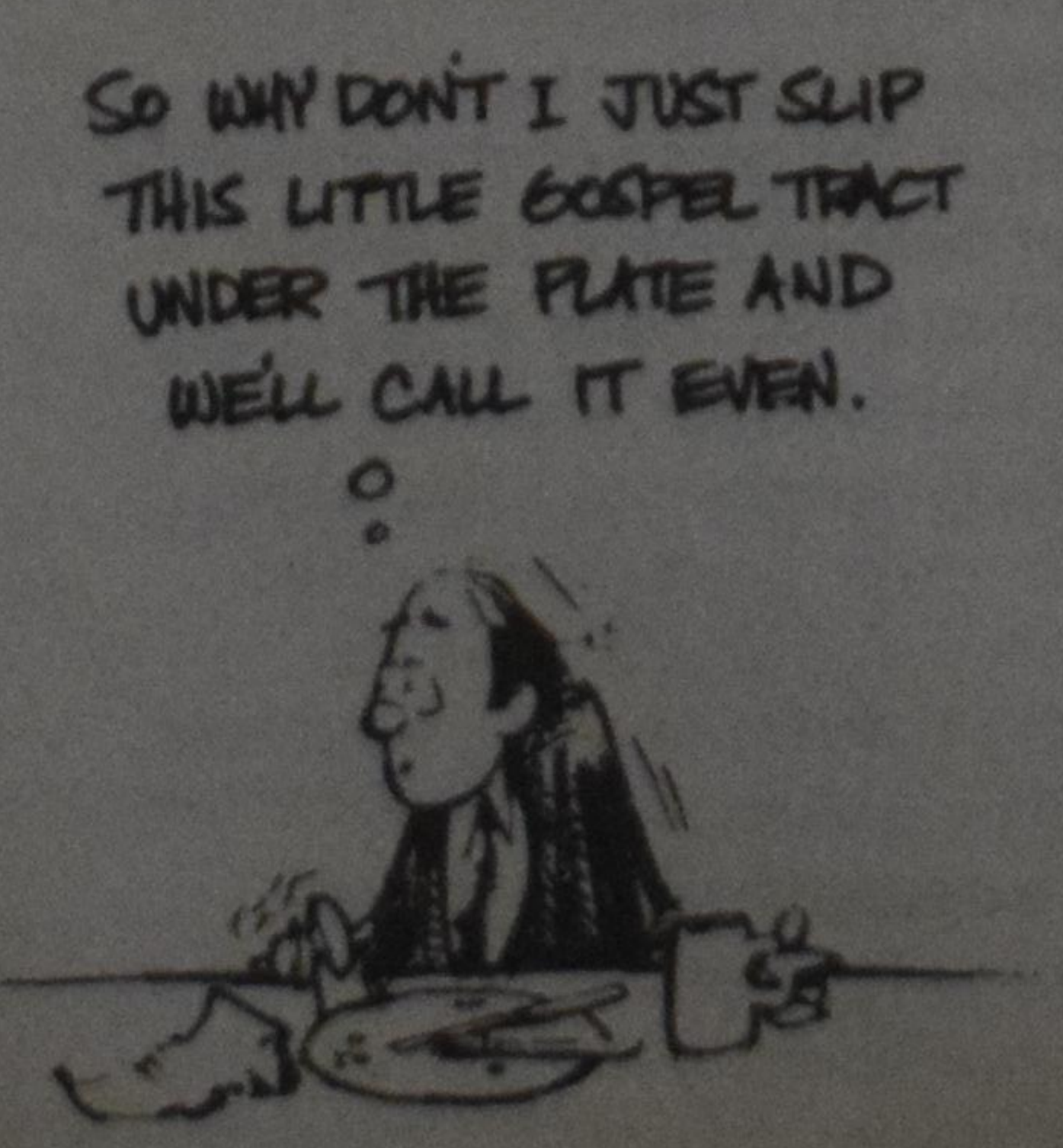
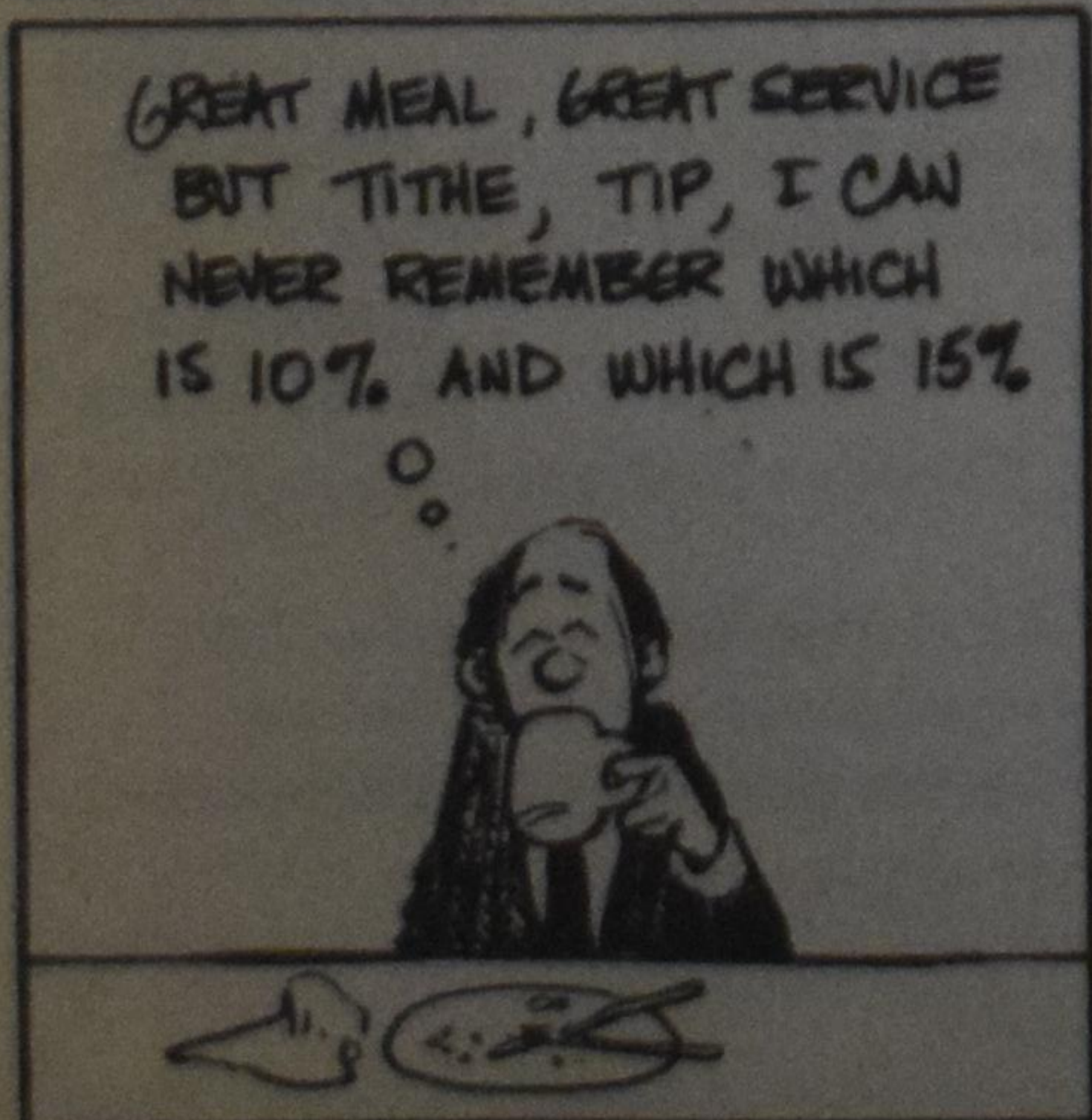
Refusing nourishment

Now let us submit other cases in today's world to the similar application of 'quality of life' criteria and determine whether a person may extinguish his or her own life. If one were to do this, every case in intensive care, intravenous sustenance, respirators, pacemakers and mechanically dependent patients would have to be judged in a similar light.

Every one who suddenly decided that he or she was too tired of living, that the quality of life was not good enough, that he or she had been short changed by God, all quadraplegics, thalidomide victims without arms and legs, and on and on. All should, if they chose, be allowed to terminate their lives, even by refusing nourishment for which many are dependent on others.

continued on p. 6 ...

BEYOND BELIEF





## Letters

### Would like Christian education to be truly revolutionary

Just a short note to compliment you on your special Education Issue, Feb. 21, 1992. It is reading such as this that confirms for me that Canadian Christian communities are serious about their mission in education, and that I can, from afar, "link arms" with you in this important work. I was inspired particularly by the editorial notes about Christian education as an "in" thing to do, and by reports of happenings in Michigan and in three Canadian Districts of CSI.

#### Comment on omissions

As a grad student in educational theory and history at Washington State University and an observer of both public and private education, I wish to share with you a few brief comments in reaction to Adrian Guldemon's article entitled "Privatization." I do not want to leave the impression that I disagree with anything Adrian writes; I accept his rendition of history as basically sound, and also I agree that the challenges of Christian schools during the 1990s include the six items in his "recipe." I have a problem, however, with his article, because of things he does *not* write. Let me explain.

Upon reading the title *Privatization: the future revolution for education*, I was expecting to read about big changes. In fact, truly Christian education has the potential of revolutionizing our society and our world. Mr. Guldemon's article lists six areas in which he predicts changes in the 1990s, to which the Christian school community must respond. Permit me to comment on two of them:

#### Control and commitment

**1. Choice.** I agree that it would be wonderful if the Ontario government would be instructed by the courts to expand funding beyond present to the public and separate school systems. But what does that have to do with choice? We can thank God that all parents in Ontario who wish to have their own schools already have the right to establish them. That right was obtained before the Reformed community arrived on the scene. As I understand it, the Alliance is simply claiming a right to funding for nonpublic schools.

A related issue is: What are we willing to give up in return for funding? Considering the history of educational

policy in North America, we would do well to consider our position after funding is received.

I can think immediately of two questions: (1) Non-public schools in Ontario already are tied to government by means of many strings. Is the Christian community willing to submit to new controls in return for a few dollars? (2) It is acknowledged that one of the reasons for the tremendous zeal and involvement among Christian school supporters is the "stake" implied by the huge financial burdens being carried. Can the Christian schools afford to lose any of the personal commitment which accompanies the gifts?

#### Damage to under-achievers

**2. Testing.** As Mr. Guldemon is no doubt aware, the historical roots of the so-called "testing movement" can be traced to the American public school system's ideology of "efficiency" and the still older "factory model" which he describes in his article. Tests merely rate people on a proficiency or mental abilities scale, in much the same way that a factory measures "output." Even experts in the testing field debate whether tests are a reliable measure of a person's potential. As many young people have learned, if you score poorly on a standardized test, your chance for acceptance in a college program diminishes.

Mr. Guldemon proudly asserts that "Christian schools are currently ahead, but they need to stay on their toes to remain strong." Yes, he is right to compliment students and teachers for working hard. In response, however, I disagree with Mr. Guldemon when he writes, "We all need to know how student performance compares to that of others."

As many excellent teachers would insist, there are many measures other than standardized tests which should be considered in judging a student's potential. Test scores have their public appeal, but they have done much damage to so-called "underachieving" students who are also entitled to *full* participation in society.

Ray Klapwyk,  
Pullman, Washington

### TULIP religion wilting today?

I was pleased to read Raegan Boyd's poem "Paul Said" (March 6, 1992). It's refreshing to read Calvinist doctrine in verse; we need to be reminded occasionally of the beauty of our denominational heritage. Such reminders are timely, especially given the current level of fractiousness in our denomination.

A poem I wrote a while ago reflects the way an outsider might view the

relevance of "TULIP" to the CRC today:

*The Five Pillows of Calvinism*

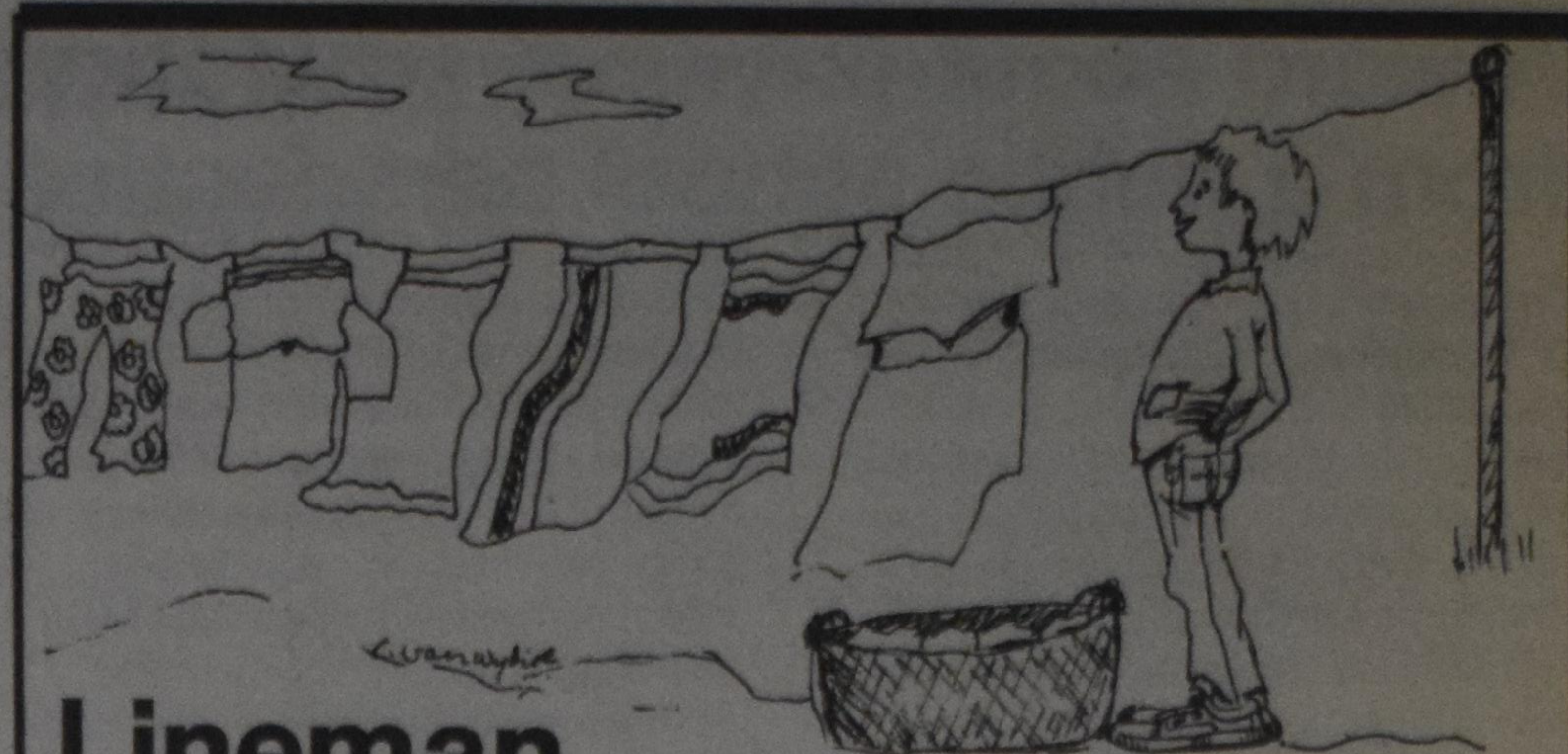
Tepid Depravity  
Unconditional Tradition  
Limited Patience  
Irresponsible Breaks  
Preservation of the Race.

Lloyd Rang  
Kingston, Ont.

#### Correction:

Last week's feature on Preston Manning, leader of the Reform Party of Canada, featured a quote where Manning appears to condemn the

Revised Standard Version of the Bible. In fact it was Preston Manning's father Earnest Manning who condemned the translation.



### Lineman

Beatrice C. Vandervelde

I watch as my son goes out. I normally hang the laundry but I am temporarily immobilized and he is doing it for me.

He stands in the yard, baits the neighbour's dog into barking at ours, then slowly turns to his new job. He picks up the pyjama pants, stretches it out to its full width, bends down for clothespins and sticks it on by its waist. He holds up the jacket, sizes it up, grabs it by the collar and pins it down.

Next come towels. He pins two together, then lifts the two towels with clothespin up to the line, opens the clothespin to let the line in. One of the towels falls out. He picks it up and shoves it into the opening. He pins a clothespin onto the dangling towel-end before he picks up the next towel.

Again, he puts the new end with the dangling one, lifts the two ends to the line and clips it on. Both towels fall out this time. He grabs the ends and puts them in, patiently, one at a time. This process is repeated time after time. You'd think he would just take two clothespins for each towel. But no, he has his own way and continues until finally all the towels are hanging in the sun and swaying in the breeze.

#### Satisfaction

My nightgown is next. He shakes it out and holds it in front of him as if trying it on. But I know better. He's merely checking where he can best attach this piece.

Then a small towel. In surprise I watch him pin it to the bottom of a big one. He steps back in satisfaction, a smile on his face. Later I find out he's checking if these two will dry faster because they billow more as they catch the wind.

One line is full. He picks up the two baskets, one with clothespins and one with laundry, and heads for the next line.

He hangs two pillowcases. Then he's picking up the sheets, letting them fan out on the wind. Wow, do they stretch. He throws one across the line then holds up the other one. A heave and over it goes as well.

Snap! The line breaks. He looks in amazement at the wash now draped across the snow. He picks up a sheet, whirls it around like a Toreador to flick off loose snow, and puts it back in the basket. Then he gathers up the other sheet. He grabs the line where it snapped; looks to the other side where that piece lies. He stretches to pick it up but can't get it together, not unless he knots himself in between. He shrugs. Nothing to be done. He picks up the two baskets, calls the dog, and comes on in.

"The line broke," he announces.

I pretend surprise. I don't want him to know how much I've enjoyed watching him. We decide the sheets will dry in the dryer this time.

Beatrice C. Vandervelde teaches at Willowdale, Ont., Christian School.

### Leader of the Christian Heritage Party replies to Nancy B. editorial

... Continued from p. 5

I will not belabour this point either, except to say that a deeper evaluation of the moral parameters involved in the argument permitting 'quality of life' to be the determinant of whether or not a life may be taken, leads directly into a moral quagmire from which there is no easy escape.

#### Economic arguments

My fourth and final point is the result of extrapolating similar decision as in the Nancy B. case to those who cannot speak for themselves or are unable to communicate their wishes due to strokes, brain damage, comas or whatever. It is abundantly clear when viewed from the vantage point of the excesses at the other end of the life-spectrum i.e. abortion, that it would not be long before all such cases were terminated because they would be deemed in the best interest of the patients and hence the 'holocaust' of the aged and infirm.

Ultimately these decisions would not be made for moral reasons and what was seen as the best interest of the person whose life was being terminated, but for the sake of filthy lucre. The arguments would be made from an economic standpoint.

For all the above reasons and my firm belief in man's moral depravity I wrote the press release which seems to have caused such offence. I trust that all your readers will now be in a better position to make their own minds up concerning this very difficult case as well as other which will doubtlessly follow.

Charles Cavilla  
National Leader  
Christian Heritage Party of Canada.

**Note:** Rather than respond with an editorial comment, we invite our readers to enter the fray and state their views on the issues raised by the Feb. 28 editorial and the letter from Mr. Charles Cavilla.

Editor



Film/Music

Cinema summaries

Marian Van Til

Hear My Song

**Rated AA**  
Stars Ned Beatty, Adrian Dunbar, Shirley Anne Field, Tam Fitzgerald, William Hootkins, David McCallum.  
Screenplay by Peter Chelsom and Adrian Dunbar; original story by Peter Chelsom.  
Directed by Peter Chelsom.



*Hear My Song* is a sentimental but poetic little movie based on an episode in the life of Irish tenor Josef Locke. In the 1950s Locke captured the hearts of the Irish and English alike with his popular ballads, but suddenly vanished at the height of his career after a run-in with the British government over his taxes.

The film concentrates on a young and brash theatre agent's attempt to find Locke and bring him into the spotlight just one more time. The agent, Mickey O'Neill (Adrian Dunbar), has a vested interest in finding Locke: his girlfriend, Nancy, is the daughter of Cathleen, the woman with whom Locke was in love when he disappeared.

Mickey thinks he has booked Locke to sing at his club but the man turns out to be a fraud. Oh, he can sing alright, but after meeting Cathleen (who still has deep feelings for Locke) the imposter tries to take liberties with her which Locke would never have done, ending in a physical assault. Cathleen is shaken, disillusioned, and furious at Mickey for what she believes was his deliberate attempt to deceive her. She didn't like him much to begin with, but after that he is not high on her list of appropriate suitors for Nancy.

**One last song**

Mickey and Nancy part due to their own problems, but Mickey is determined to find the real Locke and try to set things right. Eventually he does find Locke, and Mickey — but mostly Locke — finally sets things right. (American character actor Ned Beatty gives a surprising and delightful performance as Locke.)

*Hear My Song* is a humorous, relaxed, country-walking-pace sort of movie that's full of the legendary wit and wisdom of the Irish, full of hummable tunes popularized some decades ago, and displaying a happy-corny ending that somehow works. It's a mostly good-natured story in which the dishonest and greedy are taught some important life lessons. Parents considering bringing children to this film should be warned, however, that there is one brief but quite unnecessary scene which includes female nudity.

This episode in Locke's life — and Locke himself — are romanticized here, of course. This isn't a docu-drama or a historical biography; so we're not told the details of Locke's tax problems or to what extent he was to blame for the self-imposed exile that resulted from those problems. Locke, incidentally, is still living quietly in Ireland (he hasn't sung in years) — and his back taxes have long-since been paid.

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Canadian orchestra's recordings are helping re-evaluate Mozart, Haydn

**Marian Van Til**

TORONTO — Renowned musicologist H.C. Robbins Landon, the world's leading authority on the works of Josef Haydn as well as a Mozart expert, says that Toronto's Tafelmusik Orchestra will help re-evaluate the way we play (and listen to) Haydn, reports William Littler in *The Toronto Star*.

The orchestra has already done that for Mozart, and the group's new project of recording all 107 of Haydn's symphonies will do the same for Haydn, Landon is convinced. Landon is collaborating with Tafelmusik and Sony Classical on the multi-year undertaking.

So why was this respected American scholar who lives in France so eager to be connected to a recording project with a small "period instrument" orchestra based in Toronto?

The answer is that Tafelmusik's German record producer, Wolf Erichson, met Landon in Paris and gave him a recent Mozart compact disc recorded by the orchestra and conducted by Bruno Weil (Jean Lamon is the group's regular conductor).

**Interpretation exactly right**

Upon listening, Landon admitted he "had never heard anything like it." He says he "put on the [overture to the]

*Magic Flute* and he [Weil] had it all right, the double-dotting and everything. Six months ago I had never heard of Bruno Weil, but he's amazing. He has an infallible sense of tempo."

And Landon is sure that the Weil/Tafelmusik interpretation of his beloved Haydn will be just as inspired. "Although I love the English [period instrument] orchestras dearly [such as the Academy of Ancient Music, the Taverner Consort, the English Concert], there are ways to warm up the music without sounding that deadpan," Landon says. "Potentially, these recordings might be a real breakthrough."

Landon will write the program notes for the

recordings and Tafelmusik will play from Landon's own edition of the symphonies. The first of the recordings (Symphonies 41-43) was made last month in Kitchener, Ont., at the Centre in the Square.

Landon is doing much to promote the orchestra "live" as well. "Live exposure is very important," he asserts, "and there is a special quality to this orchestra." He has helped set up a plan to establish three summer festivals of late-18th century music in France, Germany and Spain. Tafelmusik will be the resident orchestra at each of the festivals.

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Church

Marian Van Til, page editor

Senior staff appointment

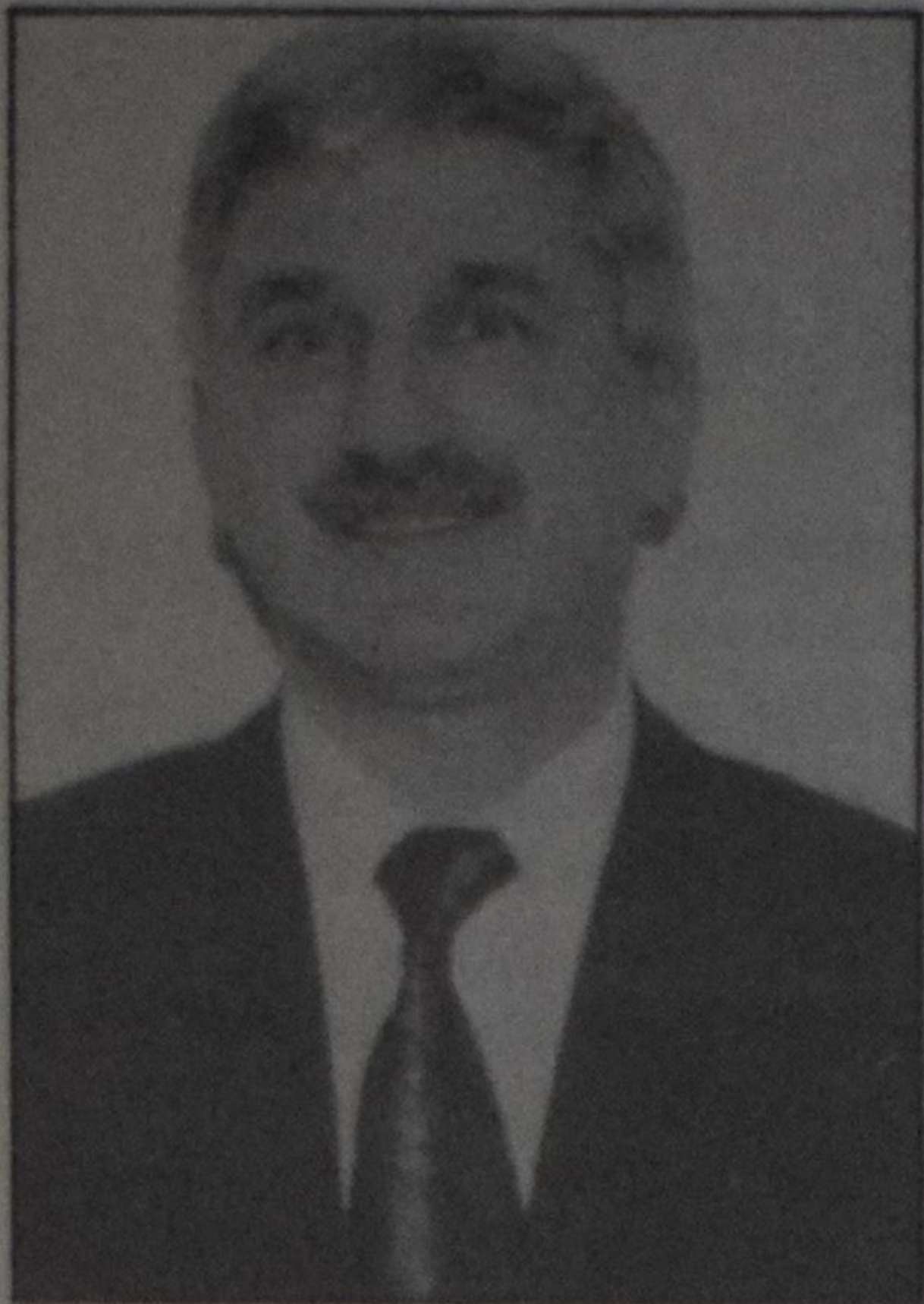


Photo: Courtesy CRWM  
Albert Karsten.

BURLINGTON, Ont. (CRWM) — Christian Reformed World Missions has announced the appointment of Albert Karsten to the position of director of Christian

Reformed World Missions Canada. Karsten plans to begin his work with the agency on Apr. 27, 1992.

Albert Karsten, of Hamilton, Ont., has 17 years management experience with the Hamilton/Wentworth Children's Aid Society, culminating most recently in the position of supervisor of the intake unit. A 1973 graduate of Calvin College, Grand Rapids, Mich., Karsten earned a Master of Arts in Social Welfare Policy at MacMaster University in 1988.

A member of the First Christian Reformed Church in Hamilton, Ont., Karsten has served on church council as both deacon and elder. He has been active on numerous

boards and committees including Homestead, a group home for post-psychiatric patients and Beginnings, an agency providing counselling to pregnant women. He also spent four years on the board of the Calvin Christian School in Hamilton.

Mission work 'rewarding, humbling'

Karsten and his family have shown an enthusiasm for mission work before, devoting vacation time to both Appalachia Reach Out in Kentucky and the Jungle Aviation and Radio Service Centre (JAARS) operated by Wycliffe. Karsten says, "These experiences were very rewarding and humbling. They warmed my heart further to

work in mission work full-time."

Karsten will give leadership in raising awareness of and support for World Missions in the Christian Reformed churches in Canada. As director of Christian Reformed World Missions Canada,

Karsten will work closely with Rev. William Van Tol, director of Christian Reformed World Missions International and with other agencies of the Christian Reformed Church. Karsten will also supervise the general administration of the World Missions in Canada.

Yugoslavian war displaces thousands

GRAND RAPIDS, Mich. (REC) — The civil war leading to the breakup of Yugoslavia left 700,000 people homeless. This is the largest number of displaced persons in Europe since World War II. The USA's National Association of Evangelicals is providing \$100,000 in aid through its agency, World Relief. Three distribution points for food are set up, but the supplies have been inadequate.

Peter Kuzmic, a widely known evangelical seminary president, says he visited a pastor who had 7,000 people asking for food, but the pastor had supplies for only 200.

agreed with the document, but Roman Catholics and Orthodox did not. Croatia is primarily Catholic, while Serbia is primarily Orthodox.

Neither side is right

The Protestant leaders refused to say one side was right in the conflict. They said both were oppressors and oppressed.

In the face of ethnic strife, some pastors have been transferred when their nationality differed from the local population. The leaders emphasized that this was not a conflict within the church. The church members protected these pastors.

The Reformed Church there is primarily Hungarian. Two churches and two manses have been destroyed and many families are homeless in the area of Vinkolce. Some have fled to Hungary.

Martelli commented that it is difficult to know how to help them. He pointed out that income before the war was only \$170 US/month in Serbia and \$210 in Croatia. But authorities are not using the churches to distribute aid. So it is difficult to channel aid to the churches.

Protestants united

Claudio Martelli recently travelled to consult with Protestant church leaders in Yugoslavia on behalf of the Federation of Protestant Churches in Italy. He met with Lutherans, Reformed, Baptist and Methodist leaders in Novi Sad. They told him there was no division among them. They have tried to formulate a joint document condemning the war that has now separated Yugoslavia into Croatia and Serbia. The Protestants all

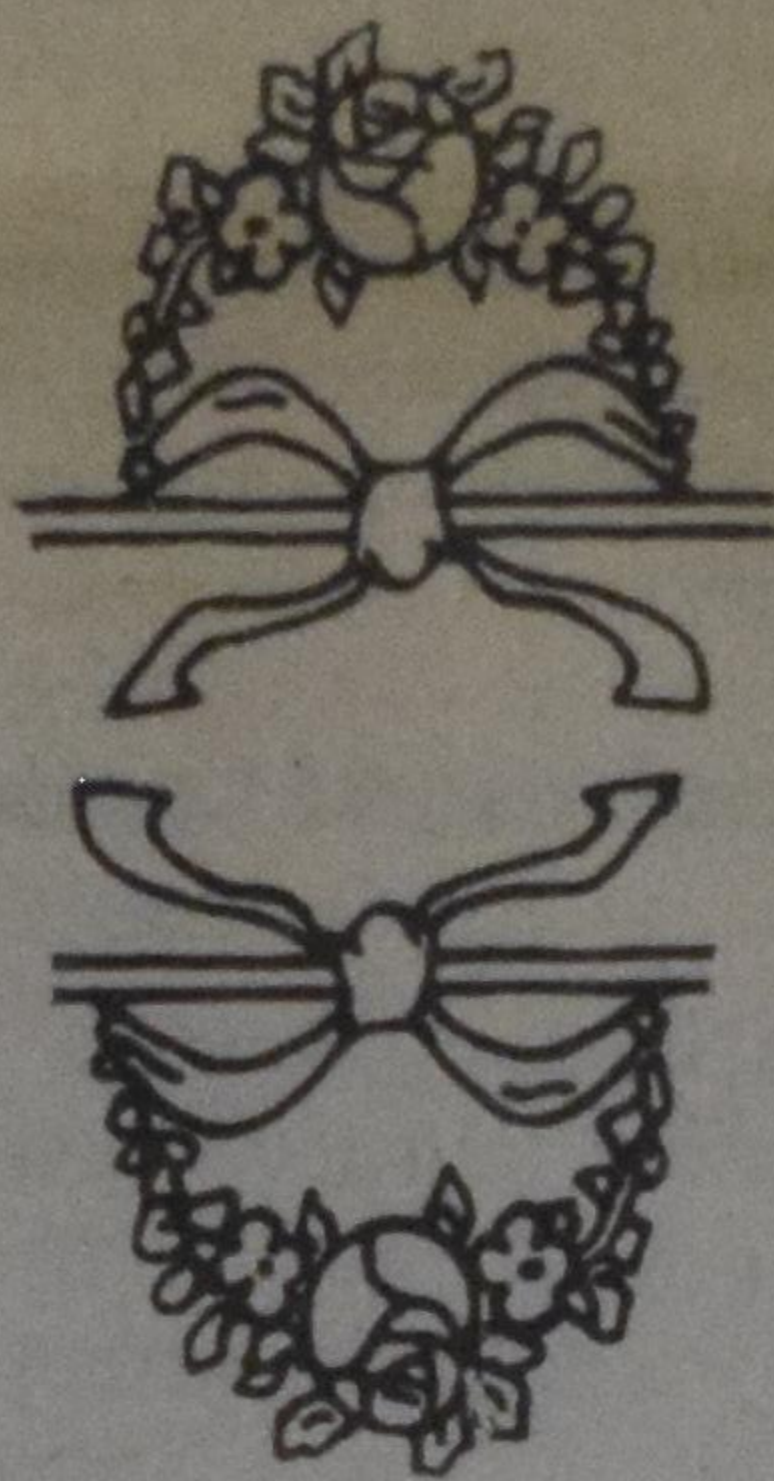
'Jesus' film the first Western film shown in Mongolia

GRAND RAPIDS, Mich. (REC) — A film about the life of Jesus is the first western film of any kind to be shown in this formerly hard-line communist

country. About 2,000 people packed into three theatres for the opening. In all five theatres showed the film nine times in January.

Until recently it was thought that Christianity had nearly disappeared from this country. Foreign Christians living there report that the church there now numbers in the hundreds.

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Summerland-CKSP	8:30am	1450	Atikokan-CFAK	10:30am	1240
Vancouver-CJVB	9:00am	1470	Burlington-CING(fm)	7:00pm	107.9
Vernon-CJIB	9:30pm	940	Chatham-CFCO	9:30pm	630
ALBERTA			Guelph-CJOY	9:00pm	1460
Brooks-CKBR	8:00 am	1340	Hamilton-CHAM	7:30am	820
Edmonton-CHQT	7:30am	880	Kapuskasing-CKAP	9:00am	580
Edson-CJYR	10:00am	970	Kingston-CFMK	10:00am	96.3
Ft. McMurray-CJOK	9:00 am	1230	Newmarket-CKAN	8:00am	1480
St. Albert-CHMG	7:00 am	1200	Oshawa-CKAR	8:00 am	1350
Taber-CKTA	8:00am	1570	Owen Sound-CFOS	10:30am	560
MANITOBA			Pembroke-CHRO		
Altona-CFAM	9:30am	950	(Sat.)	6:30pm	1350
Steinbach-CHSM	9:30am	1250	Pembroke-CHRO	10:00am	1350
Winnipeg-CKJS	9:15am	810	Slt. Ste. Marie-CFYN	10:00am	1050
NEW BRUNSWICK			St. Catharines-CKTB	8:00 pm	610
Fredericton-CFNB	6:30am	550	Sarnia-CHOK	7:30am	1070
Newcastle-CFAN	9:00am	790	Stratford-CJCS	8:45am	1240
Saint John-CHSJ	9:00am	700	Windsor-CKLW	9:00am	800
PRINCE EDWARD ISLAND			Wingham-CKNX	10:30am	920
Charlottetown-CFCY	7:00am	630	Woodstock-CKDK(fm)	8:00am	102.3
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Danish Lutherans aid Palestinian refugees

COPENHAGEN, Denmark (REC) — More than 100 Palestinian refugees sought refuge in a Lutheran church in Denmark in the last months of 1991. The Danish government was planning to return them to Lebanon. The church leaders finally persuaded the government that Lebanon was not a safe country of first asylum.

On Jan. 31, the refugees emerged from the church after being inside for 145 days. They

are being allowed temporary residence for humanitarian reasons. They parliament has not actually granted them asylum yet, but they may now remain in Denmark until their cases are heard.

A small group of Lutherans were critical of the church's actions, but their criticism brought its own reaction. Newspapers and church leaders denounced any hostility towards foreigners.

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A Presbyterian  
Comments

Robert J. Bernhardt

Taking a look at how we  
pray

There are so many obstacles to prayer. Sometimes our lives become hectic and the time available for prayer and meditation is reduced to almost nothing. Sometimes we fall into deadly routines and our prayers lose depth and variety and become mere recitations of topics of concern. Sometimes amidst ease or affluence our prayers become narrow and self-centred.

In the midst of this reality it is especially important that we do all we can to encourage one another to pray. We do well to share our needs and concerns with one another. With that incentive perhaps we can rise above self-centredness in our

praying. It is also good that we share with one another beautiful times of close communion with God. These are important not so that we can see commendation for establishing such a relationship with the Lord, but as an encouragement to one another to reach out to him in hope.

Unfortunately, too often we protect ourselves. Rather than inviting fellow believers to share our burdens we pretend that our lives are in perfect control, unflawed by anxiety or the consequences of sin. Unless our concerns are immense or dramatic, we carry them alone — unshared with our Christian family and sometimes even

unshared with the Lord.

**Emotional distance stifles zeal**

For me one of the great challenges is praying for the things that are not a part of my everyday experience. Oh yes, I pray for the church of Jesus Christ. I pray for the ministry of the Gospel in the world. I pray for people in strife-torn sectors of the globe. But I acknowledge that these prayers are too often superficial and offered with an unhealthy emotional detachment.

When a friend faces major surgery or experiences personal tragedy my praying becomes focused and fervent. In

comparison, when I read of the plight of Kurdish refugees my prayers, though sincere, seem distant and detached. I am therefore grateful for encounters with people who through personal contact or experience can move me to pray for such distant needs with renewed fervour.

Through the marvels of modern transport I have just returned from a brief visit to Israel. One of my final conversations before departure was with a young English-speaking merchant in the Arab Quarter of the old city of Jerusalem. Having inquired about where I lived and about my occupation he responded by

pleading, "Please pray for peace here! There is so much hatred. Pray for peace. We are praying; will you pray with us?"

I trust that I shall honour the promise I made and that the fervent tones of this man's request will long ring in my ears. May I invite you also to heed the voice of the psalmist and to share this request: "Pray for the peace of Jerusalem" (Ps. 122: 6).

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Zimbabwe evangelicals  
issue a call to prayer

HARARE, Zimbabwe (WEF) — An impending drought, a biting economic structural adjustment program, and increasing moral corruption in society are challenging the Evangelical Fellowship of Zimbabwe (EFZ) to call for deeper intercessory prayer for the nation.

"We are praying that the Lord might heal the land and bring revival in the nation," said EFZ general secretary Tim Tavaziva.

The drought is critical. The rainy season in Zimbabwe begins in October and ends in April. But by Christmas many parts of this Central African country were still dry. Drought- and famine-related deaths of children and farm animals have already been reported.

Zimbabwe, which normally grows enough corn to export, may have to import extra grain

this year.

At the same time the World Bank- and International Monetary Fund-prescribed economic structural adjustment program which is supposed to create a free-market economy and encourage local enterprise is causing severe pressure on this country's 10 million people.

EFZ is particularly concerned about the low-income people in the townships and rural areas who are suffering the most in this process.

"We are praying that the poor may not be forgotten and that the Lord may heal our economy," said Tavaziva.

**Spiritual drought too**

The EFZ is also affected by the increasing moral corruption in this former British colony and is calling upon the Christian community to pray for spiritual revival and the fear of God in the country.

Tavaziva has been speaking to different Christian groups about the need for righteous living and committed prayer. "The sincere prayer of one person can make a difference," he said at a recent student conference.

Meanwhile the EFZ is struggling to operate within its extremely limited income. The fellowship's 46 members pay an annual membership fee of about \$30 U.S. — far less than that required to operate the office. At the end of January the fellowship had less than \$200 U.S. in its account.

Faith Ministries, a member of the EFZ, has offered Tavaziva one room in its creche (nursery) to use as an office and has allowed him access to their secretarial staff and equipment.

"I wish you were here to see all these children's drawings hanging around this room and the baby cot in that corner,"

said Tavaziva. "One of my children likes to come and play in my office!"

The fellowship has no vehicle, either. Tavaziva has to cover this country of more than 150,000 square miles by bus and train. Public transportation in Zimbabwe, as in many developing countries, is unreliable.

"It is very hard."

The EFZ also has other challenges. Local commitment to the fellowship has to be developed, and better working partnerships still have to be established with some Western missionary groups. But despite these obstacles, Tavaziva says EFZ continues to pray and to pursue the vision.

Northern Ireland prayerline launched

BELFAST, Northern Ireland (WEF) — A telephone hotline carrying information for prayer about Northern Ireland has been launched in response to requests from church-goers in Great Britain and abroad.

The two-minute message will feature prayer requests for political developments, as well as for the church and other areas of life in the country. The prayerline was launched on Mar. 1 by the Northern Ireland

Evangelical Alliance (NIEA).

"Many people in the United Kingdom and overseas wish to pray in an informed way for Northern Ireland. But often their only source of information is media reports," explains Rev. Howard Lewis, general secretary of the NIEA.

Lewis continues, "The hotline will provide up-to-date information for intelligent prayer, not just for the province's troubles but for positive initiatives from

churches in Northern Ireland."

Plans for the hotline were given impetus recently with the arrival of a letter from a small group of Christians in the United States. Reporting that they had been praying for Northern Ireland during the past 20 years, they requested a source of regular information for prayer.



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## Features

# THE child WITHIN

M.A. Hildebrandt

**T**he room was narrow and except for a few chairs strewn as it were on either side, virtually empty. The music from the radio just inside the door played on, unnoticed by the occupants in that room. Only one window provided any link with the outside world. Looking out one saw only concrete and the back alleys of the city.

Across from me a woman began waving her arms and humming to the tune playing. Her clothes were tattered and layered. She pushed back the band in her hair to keep the strands from falling in her face as she bent to pick up a piece of paper on the floor. She seemed wrapped in her own world, yet her eyes told a different story. She tucked the piece she had found into the sagging pocket of her sweater and then fished in the ashtray for her second cigarette.

The woman was not the only occupant of the room. A young man sat by himself; there was an apparent deadness to his features. From time to time a restless uneasiness would cross his face, even a spark of anger. Then he would move from his place and leave the room. His clothes were mostly black and the tears in them revealed a certain indifference, yet the statement he made was one of distinctness from the world around him.

As I watched the two sitting across from me, the confines of the room had a strange way of blending us together. For in that room that day sat three helpless children. We may have had the appearance of adults, but what lay inside each of us told the real story of our existence. I realized that at any point in my life I have been or could be one of these.

\*\*\*

**I**'d come from a small town farming community and worked from the age of 19. Having what I experienced as a seemingly solid religious background, and yet not a rigid upbringing, I had experienced a form of love and was given a fairly well-rounded outlook on life. I had a family that attempted to support and encourage my endeavours and stand with me.

But my life had suddenly fallen apart. I was no longer able to cope with the job I had done competently for the past 10 years. So perhaps the surface view wasn't the problem. Perhaps, I reasoned, it was time to go back a bit and look at the beginning. But how can you do that when you have no memory of parts of the first 15 years of your life?

The task is not made easier when people (even two close friends) don't understand an issue you yourself have limited knowledge about, yet you have the awareness that the outcome of this issue can be very damaging.

To the world, your family looks fine. To

the victim, the dysfunctional closed system becomes a menace. I became the strange phenomenon of an outcast seeking help. But the people around me did not really want me to seek help, for then I was risking the unveiling of the well-guarded family secret. Who was I to be talking to other people about this secret thing?

So here I was sitting in this narrow room hoping that someone who didn't even know me would be able to put the lost pieces of my life back together again. It's a scary thought when you realize that you yourself can't even do that — so how on earth is some stranger, or group of them, supposed to know who you are, and piece your life back together?

They take information that you give them; but what if that information is limited? You can only give them bits and pieces and they send you on your way too soon.

There is a sense inside that you will explode or harm yourself, but you can't verbalize or sort out what that internal pressure is inside your head and heart — emotions that have been so badly damaged that at times your feelings no longer respond to the situation at hand. To laugh, to cry — you find yourself almost responding mechanically. You unconsciously maintain an air of control, but that is so no one will see beneath the

lumpy with age. The wind whistles through the now sagging structure.

A girl presses her hand against the glass and tries to clean a spot so she might see the outside clearly. But the harder she tries to wipe, the bigger the smear becomes. With her head pressed up against the glass she tries to listen to the children playing but the sounds reaching her prison are muffled. She's tried to open the door and stand for awhile on the threshold, longing to feel one with the world outside this house. But soon she closes the door and steps back in. Her shame will not let her leave. Her captor is guilt, worthlessness and fear. Her loneliness within the confines of this house has become very great.

A girl cannot begin to straighten out this mess — cobwebs hanging from corners, the once printed paper now hanging in shreds of peeling grey, some partially stuck to the walls, others reaching to the ground. Floors in this place remain cluttered with dirt and papers. The only sign that a girl lives here is a rag doll sitting in a corner with an arm hanging by threads.

The sun tries to peek in through the window but the grime hinders it. The house remains untouched by human hands and the child within appears to go unnoticed by those passing by. She spends her days longing to be set free —

streaks stain her cheeks she huddles more deeply into the corners of this place, for this is all she has known for so long.

\*\*\*

**B**ut there is one who has seen the child and heard her cry. By the power born from above, and the love of a mother's heart she began taking responsibility for the child in that place. With tenderness and patience she came into that place. She sat with the child on the dirt-strewn floor. She never questioned — only listened to the painful tale the child tells. And when the child could go no further with her story, the woman reached out to her. She said she'd come to clean the house and empty all the rooms. Paint would make them brighter, replacing the years of neglect. And as she came each day, she brought a new touch to replace the old — a new fragrance to remove the stench.

One day the sunbeams scattered across the shiny floors, after she had scrubbed and scraped and polished the panes. The sun warmed each dark corner. The spring breeze that blew in provided the promise of new growth. Each tree and shrub, now clearly in view, became a panorama of life. The sky was a bright shade of turquoise. Fluffy white clouds dotted its expanse.

The woman brought with her a child's delight — freshly baked cookies tied in a box. And under her arm she carried a gift



M. HILDEBRANDT APRIL 3/91

surface of your resolve and comprehend the state of your "child."

How many questions went unanswered? How starved the child is for reassurance! How difficult it is for the child to be vulnerable, for fear of ridicule or further neglect. How simple the child may be inside. But this leaves her trapped in a world that believes that simple isn't acceptable or good enough — so she is afraid to venture out. She is afraid to let anyone near her. If you look very closely, you can see the place in which she lives.

\*\*\*

**T**here is a small house I see every day. The paint is weathered, the front porch is badly in need of repair. On rainy evenings the roof leaks, leaving the small rooms inside musty and damp. Years of neglect have left the only window greased and stained, and virtually unable to be opened. The furniture is old and tattered. The mattress lying on the floor is

waiting for someone to come into her protected place, to see the child, to know what this child will need to grow; to know what this child will need not to be afraid anymore; to know what this child will need to feel clean; to know what this child needs to feel acceptable — someone to show the child that being just who she is is OK.

But that person must be able to totally understand that hurting, dirty, angry, bitter, frightened child within that dingy house. The child will need to feel safe, that no matter what her inappropriate behaviour may be, the person who comes will not leave, will not be threatened by any behaviour her or she doesn't completely understand. The child may repulse the person. The child may act as though the intruder isn't needed. The child may rebel or strike out at the intruder. But the child has only fear and uncertainty as her companions. As tear

— brightly coloured ponies on a circular pedestal. With a flip of a switch the musical notes created a whimsical lead for the pony caravan.

Some time will need to pass — maybe years — before this soul can convince the child she was not responsible for the prison wall around her. Others built it. Much patience will be needed before this child will no longer feel she deserves the mess and needs to run back to her corner. The light from the Son and the light reflected in the lives of others will draw that child out. One day she may even be able to sit down with another imprisoned person and fully understand.

The author grew up in a Mennonite family in southwestern Ontario. She now lives in Virgil, Ont.



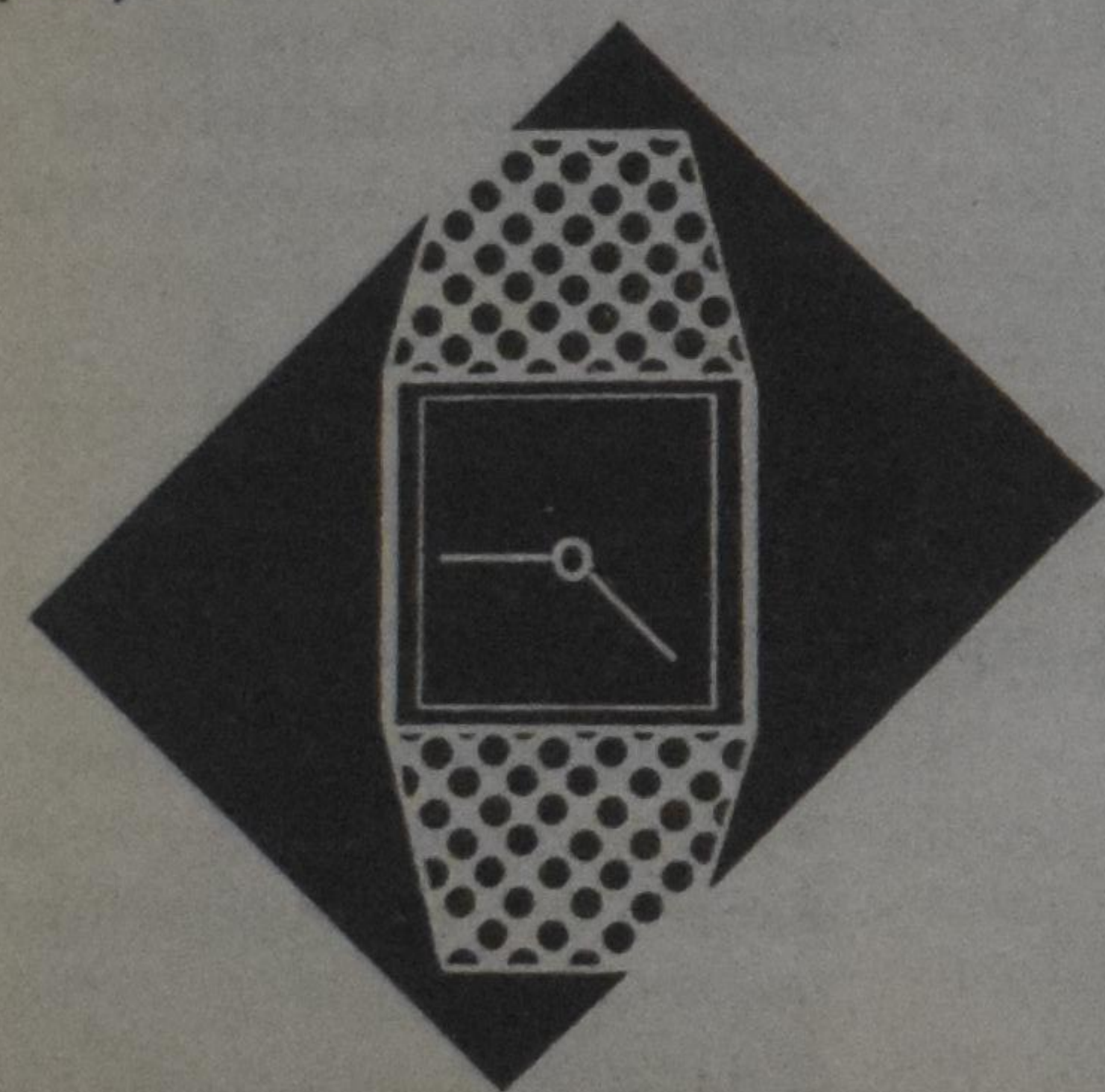
# GOD'S GIFT OF TIME



Velva Lorenz

**T**here was a time when I believed stewardship was simply giving money to the church. I had not fully grasped that the essence of Christian stewardship is managing God's world.

Now I see that he not only gave us that responsibility but also has entrusted us with gifts to accomplish the undertaking. Each of us is favoured with a certain ability and talent by the Spirit of God, which is uniquely ours (1 Cor. 12: 1-11). Having said that, it is vital to point out that there is one stewardship gift we share equally — that of time.

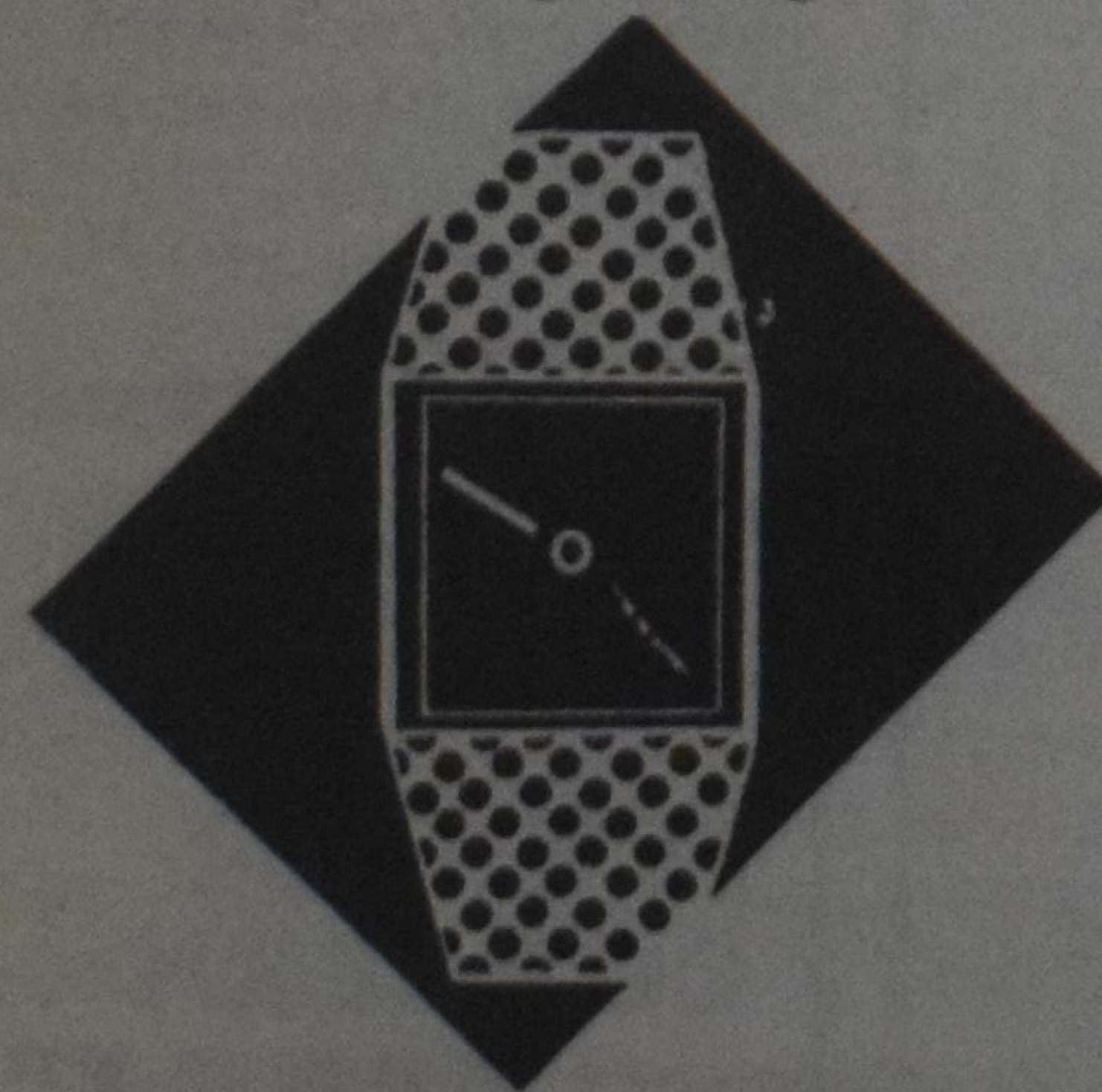


## Don't take it for granted

God created the weeks, months, years, even the moments of the day so that we can fulfill his purpose in our lives — but we are not told how much time we have to do this (Mark 13: 33).

However, the Apostle Paul tells us to make the most of opportunities as God presents them to us and understand what he wants us to do (Eph. 5: 16, 17). We need to live each day, then, as if it might be our last one on earth, spending it in his service.

There is always the danger we might overlook the value and consequence of time with which we are entrusted, because it is always with us. As it encompasses every phase and moment of our lives, it can be taken for granted. We have an enormous responsibility to recognize that danger — to make wise use of our time for doing his will. Be prepared for the difficulty in doing so, though.



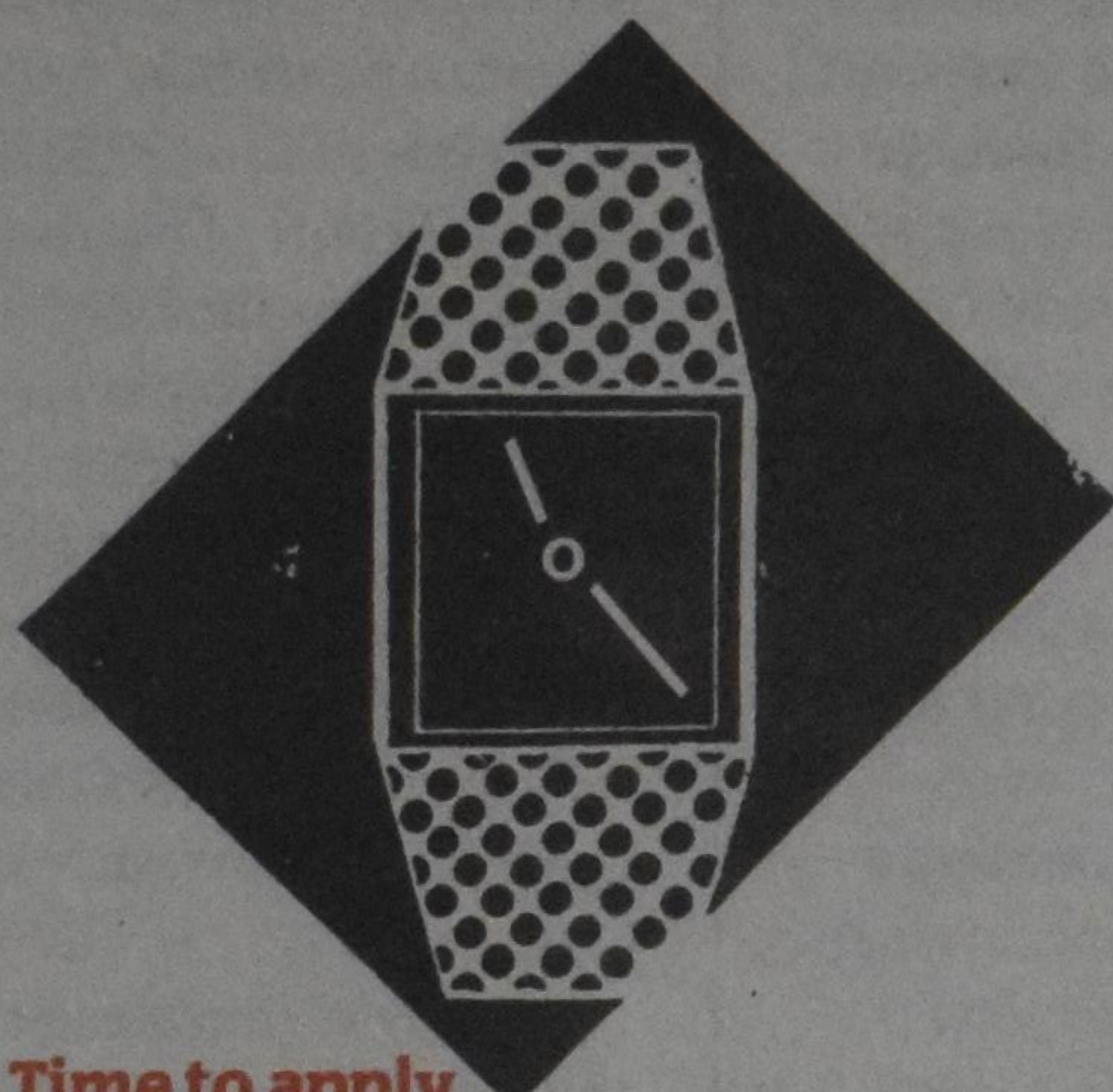
## No time to organize time

My daughter threw herself on the sofa. "I just don't know where the hours go," she said as she wearily recounted her busy day to me, then added, thoughtfully, "I just got this great book on organization." After a pause she sighed, "The only trouble is I haven't had time to read it."

I chuckled in sympathy. I know the feeling. It happens to many of us. We spend our days being so "busy" we do not leave space for perceptively evaluating and organizing them. Of course, when God gave us this gift of time, he also granted us a will.

Despite the Gospel's advice and admonition, our sinful nature can cause

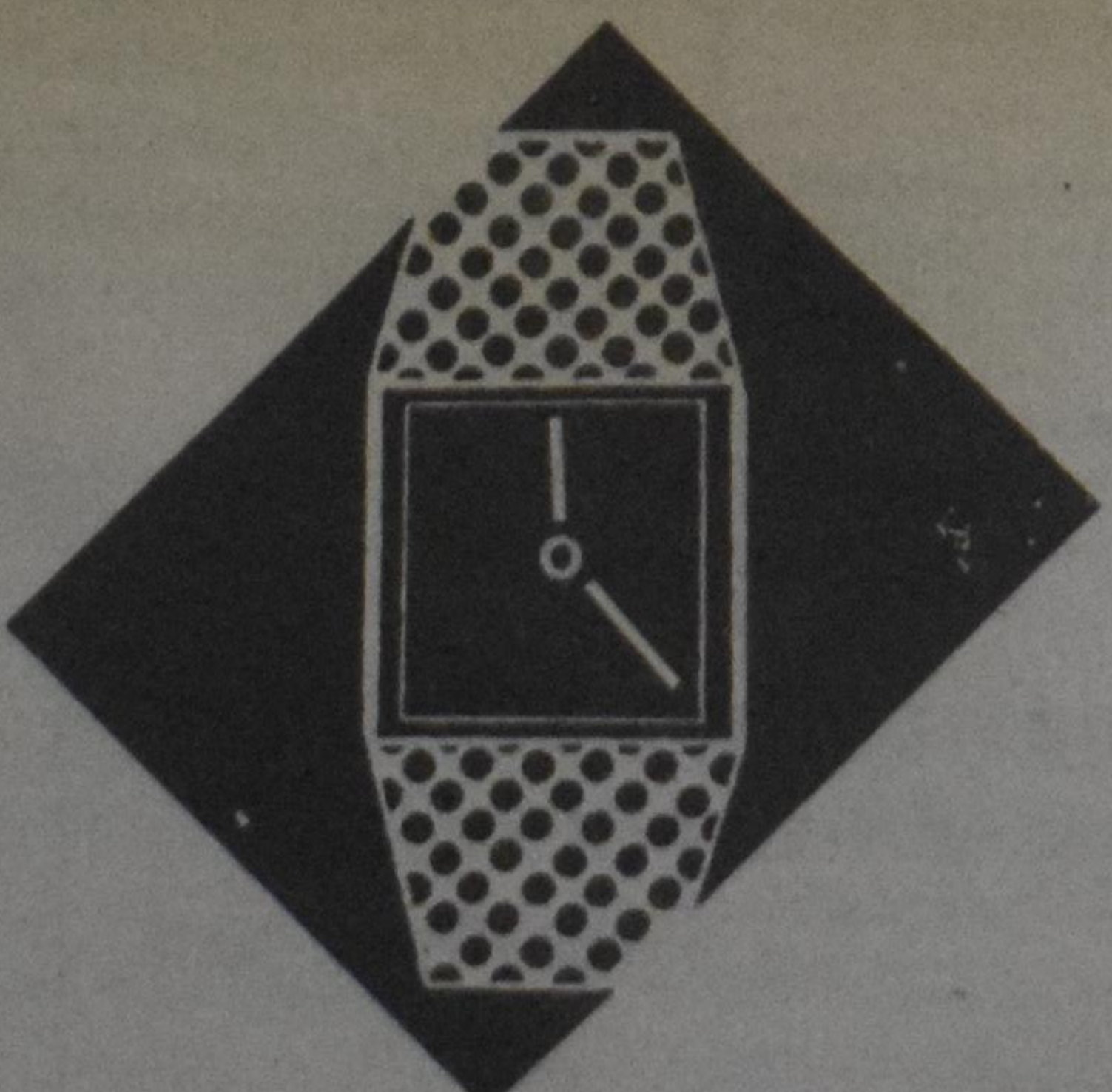
us to waste time, kill it or mismanage it. When we do we need to be aware that we are affecting how we grow spiritually.



## Time to apply

There is a reason for saying that stewardship of time is related to spiritual growth. Our maturing as Christians depends not only on the moments we devote to our relationship with Jesus Christ but what part of our days we apply to carry out God's work. We develop if our love for him is put into practice continually, relying on the Holy Spirit's guidance.

The familiar Ecclesiastes passages point out clearly there are chosen times for God's purposes. "There is a time for everything ... and a season for every activity under heaven ... (Ecclesiastes 3: 1-8). For us to thrive as Christians, then, we would do well to choose when to do what we have to do.



## Make time

1. We need to arrange our hours so we have abundant space for prayer and Bible study, whether in a class or alone.

2. It is "timely" to witness whenever and wherever we can; to bring the Message to those who have not heard it. This can happen in a grocery line as well as in the mission field. Never hesitate to introduce God's Word into a situation. I continue to be amazed how often total strangers react with interest in hearing of Christ's care and concern. Our lives can attest to his love.

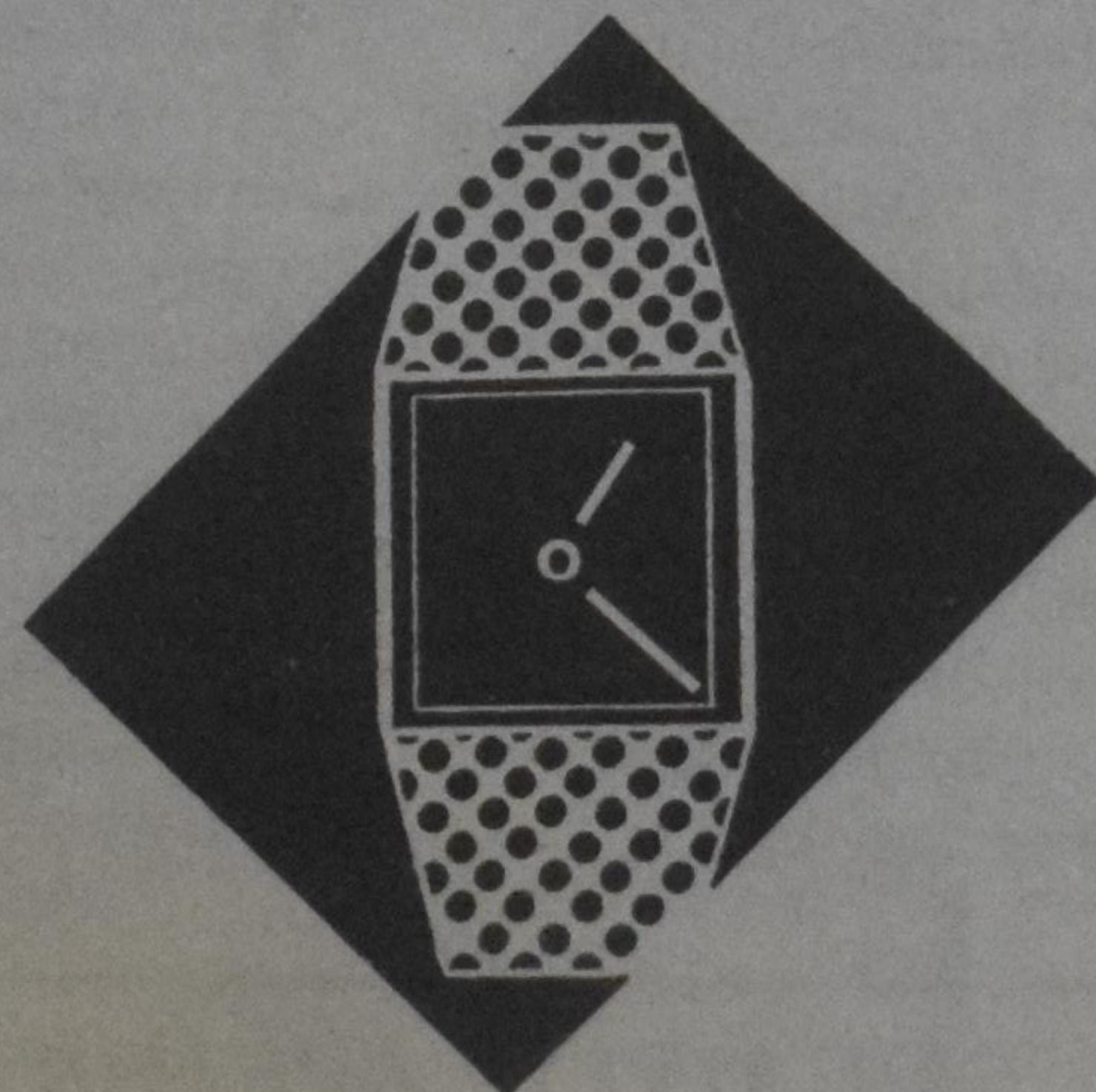
3. Find moments for giving of ourselves to others who need us. Volunteer for worthwhile community projects. Bring joy to an elderly shut-in by a visit. Babysit for a new mother. Simply be there to listen to a grieving person. Pray for others by forming a prayer chain.

4. Make leisure time with your family a priority. Appreciate the beauty of the world created for us; a golden sunset, a starlit sky, a flight of birds; a field of wild flowers, the white-crested waters of the ocean or snow-capped mountains.

5. Use each day for nurturing and improving our minds. He endowed each of us with an intellect that needs constant replenishment. If we are to widen our intellectual and spiritual lives, participate in Bible study programs. Read. Join

**"There is a reason for saying that stewardship of time is related to spiritual growth. Our maturing as Christians depends not only on the moments we devote to our relationship with Jesus Christ but what part of our days we apply to carry out God's work."**

Christian book discussion groups. Take college courses that will not only aid our understanding of the world today, but also, increase the potential of those talents with which he entrusted us.



Although each of us may have a special ability bestowed on us (1 Peter 4: 10), whether it be cooking or composing, we all receive the same amount of time. We

have precious moments in which to make perceptive and beneficial use of this gift before the moments are gone forever.

The Lord knows well that I have only so much time and energy. He will give me his support if I but ask him for help. I know, too, his Spirit will aid me in every chance to do good and be a loving witness for him.

We may not have tomorrow, only today. Pray, then, for the understanding and commitment needed to be stewards of his time, **now**, as we echo the psalmist, "Teach us how short our life is, so that we may become wise" (Psalm 90: 12, TEV).

Velva Lorenz lives in Stockton, Calif.



## Circles

(Psalm 138: 8)

*It's a big world out there  
and I'm spinning around like a top  
endless circles going nowhere  
around and around and around  
alone, insignificant  
no destiny known*

*forgetting that a master hand  
has sent me spinning  
into this universe  
not seen by my blind open eyes  
but ready, nevertheless,  
to pick me up when I faller  
to seize me when I spin out of orbit  
to take control*

*setting me firmly down again and again  
still spinning  
but only until  
he picks me up for good.*

Anne Hutton



## News

### Toxic moth spray may wreak havoc in northern Ontario

Marian Van Til

OTTAWA, Ont. — Because the federal government says it can no longer foot the \$2.8 million bill to use a non-chemical spray which controls gypsy moths in Ontario's "cottage country," land owners are going to have to hire commercial operators themselves, reports Peter Gorrie in the *Toronto Star*. And carbaryl, the spray being urged on them because it's less

expensive, is highly toxic and non-specific — that is, it kills a wide range of insects (many of them beneficial) and even aquatic mammals. The "environmentally friendly" spray, *bacillus thuringiensis* or Bt, is far less poisonous and kills only moths and butterflies.

"[Carbaryl] is likely to do a lot of damage especially when used near lakes or streams," Gorrie quotes Marion Taylor as saying. Taylor is part of the Federation of Ontario Naturalists.

#### No regulations

"The alternative to the organized [provincial] spraying is anarchy," says Jerry Strickland, head of the Federation of Ontario Cottagers Associations representing about 250,000 members. "Cottagers will [now] make private deals with private applicators. God knows what they'll be

spraying," he asserts.

Under the provincial plan in place until now, northern property owners of less than three acres paid \$60 a season for government spraying with Bt. That covered the total cost. The charge per acre for large tracts of land was much less — amounting to a subsidy from the government. While it can be argued, some say, that large land owners can afford to pay for their own spraying, the government pull-out has left the situation totally unregulated. Environmentalists fear that most landowners will opt for using carbaryl because it's cheaper.

Gypsy moth caterpillars were inadvertently brought from Europe in 1890 and can denude many forest trees and other plants. Last year in Ontario they caused "moderate to severe" defoliation on a record 840,000 acres. The problem is expected to be worse this year.

### Energy efficient home to make its debut at National Home Show

TORONTO (Canadian Scene) — What is claimed to be the largest home show in the Western hemisphere will feature a preview of the 1992 R-2000 Dream Home. The home will be shown for the first time at the Spring National Home Show, Coliseum and Automotive Building, Exhibition Park, Toronto, Apr. 10 to 19. The 1992 R-2000 is co-sponsored by Ontario Hydro and Consumers Gas Company.

Said to be the latest word in energy efficiency, the 1992 R-2000 is a 4,000 square foot

bungalow. It was developed and built at the indoor construction site of Royal Homes in Wingham, Ont. The company builds the home in eight modules in a climate-controlled factory. Modules are checked, wired, carpeted, drywalled, painted, plumbed, insulated and externally finished before being transported to the site on which the bungalow is to stand. At the National Home Show, the 1992 R-2000 will be exhibited fully assembled, furnished and landscaped.

### Programs abroad now part of Employment and Immigration

OTTAWA (Canadian Scene) — All responsibility for that part of the immigration program formerly handled abroad by the Department of External Affairs and International Trade will be managed by Employment and Immigration Canada, effective Apr. 1.

It was announced recently by External Affairs that, in conjunction with the Feb. 25 federal budget, responsibility for immigration and three other programs would be transferred to other areas.

The cultural and academic relations program will go to the Canada Council; international expositions will go to Communications Canada; the international sports program will go to Fitness and Amateur Sport. The transfer of these responsibilities will not entail any job losses, the External Affairs news release stated.

Under-secretary of State for External Affairs Reid Morgan said the changes will enable External Affairs to respond more effectively to its main responsibilities: the foreign policy and trade challenges facing Canada.

A spokesperson for Employment and Immigration Canada said that senior management of his ministry welcomes the transfer of the immigration program.

"With the immigration officials now reporting directly to us, the linkage between ministry policy makers and immigration offices abroad will be considerably strengthened," he said.

#### CHOIR and ORGAN CONCERT

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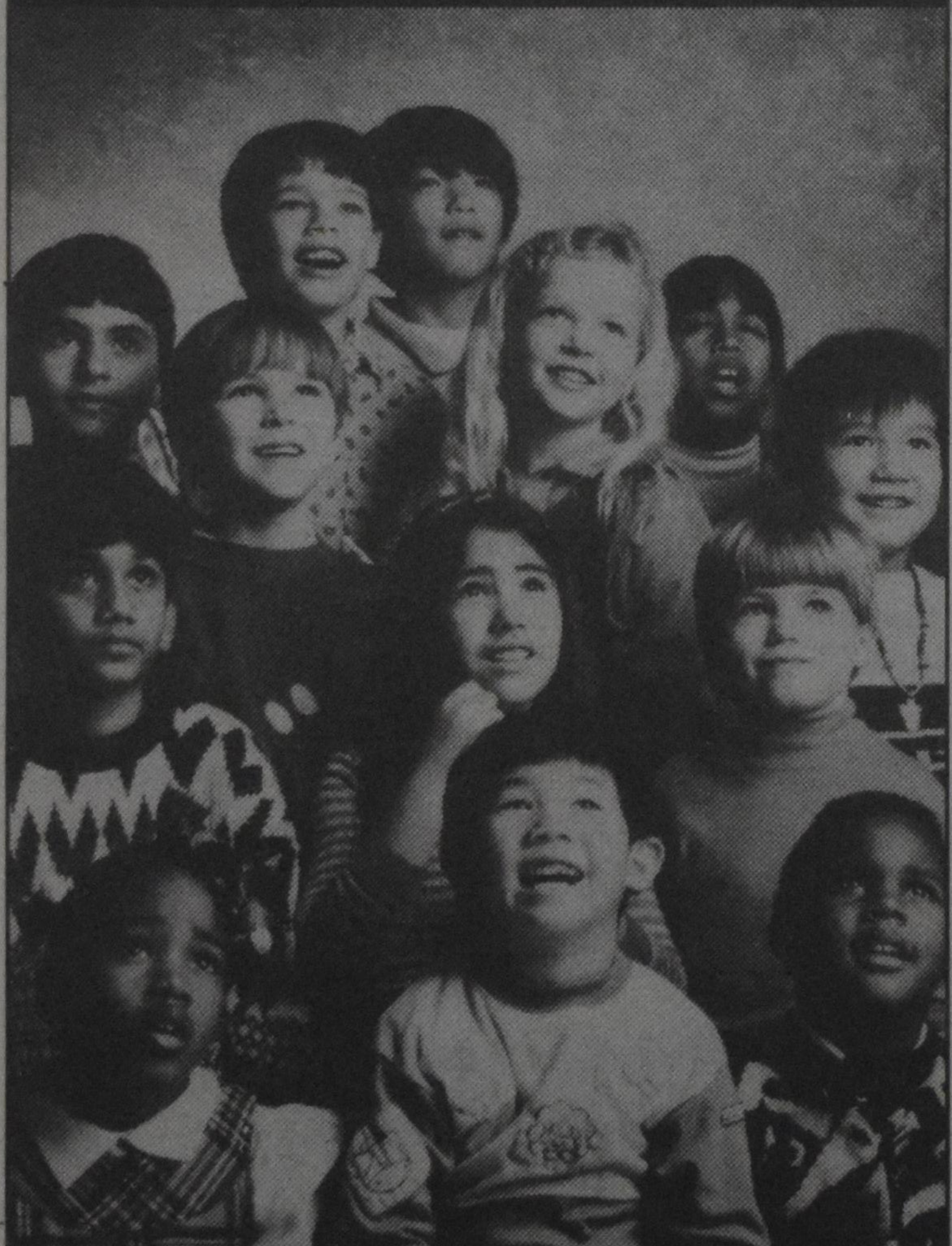
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## LET'S STOP RACISM



"People may be different on the outside,  
but they are no different on the inside."

— Jasmine Buntain, Age 11

Our children are called the future. They come into our world full of innocence and hope until they are taught to distrust and, sometimes, even to hate. Racists are made, not born.

Parents can teach their children to understand the value of compassion, respect and understanding of others. Or, they can sow the seeds of intolerance, bigotry and cruelty — the things that divide a society and keep us apart.

Racism exists in many forms and can be found everywhere in Canada. March 21 is the International Day for the Elimination of Racial Discrimination. And it is Canada's Anti-Racism Day, a time for us all to join the fight against inequality.

Let's work together with our families and friends to break down the barriers that divide us. Let's set an example for our children and help create a world free of prejudice and discrimination.

Let's bring back the hope of a better tomorrow and make it real because ...

If you don't stop **Racism**, who will?



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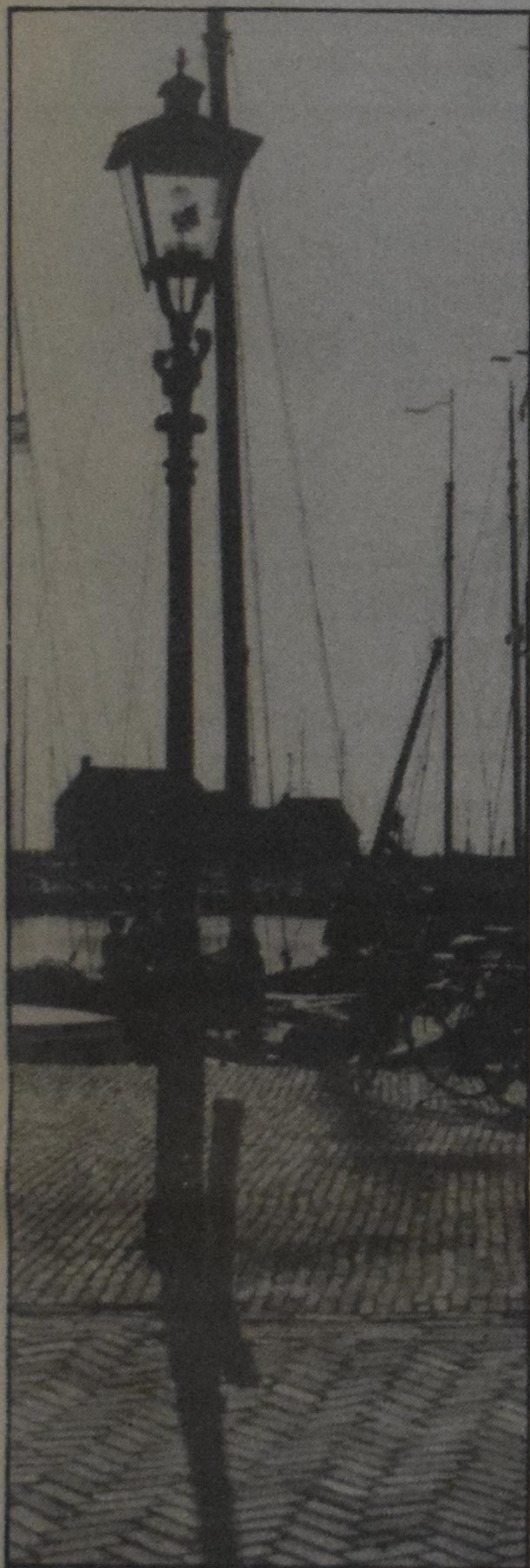
# Feature

## WHEN I GET HOME

A journal of a brief tour of the Netherlands in 11 parts

TEXT: PAUL SPOELSTRA  
PHOTOGRAPHS: HENDRIKA FARENHORST

### Part 4 Monday, May 19



Masts of Stavoren.

The 25th wedding anniversary of my grandparents occurred on May 4, 1937. At that time of the year the cows were outside day and night, and the walls of the stable had been whitewashed afresh. Doors and planks were mounted on barrels and decked out with linen, and benches were set around. The local breadman had been forced to make two trips, the basket in front of his handlebars each time overflowing with pastries and cakes. Even the arriving guests' horses received an extra helping of oats.

After a psalm, a prayer of

thanksgiving and supper, the women spooned up *advocaat* and the men drank *boerenjongens* and *brandewijn met suiker*, and they listened to gently mocking skits and wry poems. By 10:30 p.m. all attempts at getting the children to sleep were abandoned, and no one remembered how late the last guest departed.

One of the highlights of the evening was the distribution, to many of the assembled, of long, white clay pipes and pouches of *Van Nelle* shag tobacco. A suitor from Enkhuizen had sailed across the IJsselmeer with these gifts as part of a scheme to ingratiate himself to the Frisian locals and the parents of his intended.

It worked.

#### Look for the ditches

The directions we received to the scene of that celebration in southwest Friesland were given in terms more emotional than practical, but a few concrete details emerged. There was a train station lying between the towns Koudum and Molkwarum from which a road could be seen. Flanking the road were ditches, and at the end of it, the farm.

"Look for the ditches," we were told.

"When we were children my sisters and I would say, 'This ditch we can jump over, but only God can jump over the other one.'"

We easily discovered the diminutive train station and from its platform gazed into the comings and goings and hither and yon; but we were perplexed. How wide does a ditch have to be before a little girl cedes its span to God? (The answer to that theological question is: three metres.)

The bittersweet end to our

search came with the chance encounter of an elderly farmer who remembered my mother's family and pointed out the farm; but he advised us to keep a discreet distance from it as it had become a group home for women forced to flee from abusive husbands.

#### Bright red tiles

The house we saw was laid out as a regular rectangle enclosing about 400 square metres. On its perimeter masonry walls rise about 25 metres and from these walls springs a steep-pitched hip roof covered in bright red tiles.

The ends of the ridge were surmounted by *ule borden*, short wooden finials flanked by stylized swans. In bygone days these ornaments functioned as status symbols. The number of swans and degree of elaboration were ways of proclaiming the extent of the farmer's holdings.

We could only imagine the interior.

Judging by the appearance of the stable, the family held an easy dominion over the beasts of the field. The windows had the same crocheted white valances as the windows in the living quarters and were kept as clean, and on the manger side of the cattle was a reasonably comfortable *bedstee* (recessed bed chamber) for the hired hand.

There were plenty of columns in this area, although of an order not formally recognized. The bases were fluted to the height attainable by a cat sharpening its claws; the shafts were a *faux* marble, accretions of mud and manure rubbed smooth by cowhide; and the capitals were little straw-whiskered shim blocks.

These were the columns which supported the secret granaries and arid haylofts under the singing rafters, and this was the stable from which the tired father emerged at 5:30 a.m. His youngest daughter, awakened by the little sounds of the morning, went beside him, her bare feet lost in a pair of her older sister's shoes, her tiny fingers safe in her father's thick, work-lined hand and together they walked through the low-lying mist and retreating darkness to summon the cattle for milking.



Riders in Stavoren.

#### Day-glo colours

By early afternoon we reached our final destination in Friesland: Stavoren, a fishing village on the edge of the IJsselmeer. We were obliged to follow a couple of detours in order to reach the town because right-of-way had been granted to participants in the Elfsteden Rijwieltocht, an 11-city, 233 kilometre annual bicycle tour which had attracted 25,000 riders this year.

Stavoren was the penultimate check-point in the tour, the 200-kilometre point — and our arrival coincided with the greatest influx of riders.

They wheeled past in drowning waves, dressed in the day-glo colours favoured by serious cyclists, with caps and shirts and cuffs crowing the names of sponsors, manufacturers and designers. The riders, men and women alike, were flushed and weary; their ankles and calves were smeared with oil, grease and sweat, and many had bloodied and barked knees, elbows, ankles and other lesser-tended parts of the body which reminded us of their presence after a fall from a bicycle.

At a little delta coming into the town there was a two-metre high rack of trays of *karnemelk* (buttermilk) and without stopping cyclists plucked cups of the creamy liquid out of the trays. As they jerked forward, they tended to spill part of it in one spot, and from that mess, white tire tracks led out in all directions.

A few riders, seeking relief from the saddle, dismounted and walked through the town, and occasionally a dreadnought would stop to roll a cigarette.

Their close proximity, steady flow and spinning tires created a surreal effect, as if they had melted into one continuous cavalcade of colour, motion and sound. It was beautiful, but beauty can be tiring and we withdrew for a stroll along the

crest of a lazy, treeless dike separating the town from the IJsselmeer.

#### Home to the Galilean

This walk also afforded several memorable scenes: sailors and their crafts engaged in airy sport against the backdrop of the pewter-green IJsselmeer waters and the boundless sky; sun bathers, lambs and sheep lolling on the banks; and four children playing soccer two-on-two beside a post office, dreaming of Ajax and Feyenoord.

As we walked we heard singing from the upper deck of a small white ferry which was passing through an inlet near us. The music proved to be the choral sounds of a group of high schoolers. On the safety rail of the deck was a huge sign which read: "*Jezus zegt: 'Ik ben de opstanding en het leven'.*" ("Jesus said: 'I am the resurrection and the life.'"). It was almost possible to imagine Jesus becoming homesick for a town like this. He loved fishing villages, feast days, children, crowds, sailboats, baked fish and bread, and it was all here in Stavoren.

With the afternoon dimming and cyclists thinning, we strolled down to the harbour where Hendrika and I intended to board the 6:20 ferry bound for Enkhuizen. We passed some elongated minutes waiting until the boat finally materialized and docked.

The time came to wish our hosts farewell. We boarded, found seats by the rail, and set off; but a few cyclists, foregoing the final leg of the tour, hollered, hooted and gestured for the captain to return. He did so, affording us a new opportunity to wave goodbye to our hosts, and smile and wave, and wave, and wave, and look away and disappear ....

Paul Spoelstra is a carpenter living in Hamilton, Ont.



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## Books

Robert VanderVennen, page editor

# Ecumenicity and isolation in the Christian Reformed Church

## A Study of Ecumenicity in the Christian Reformed Church

### CATHOLICITY and SECESSION

HENRY ZWAANSTRA

*Catholicity and Secession: A study of Ecumenicity in the Christian Reformed Church, by Henry Zwaanstra. Grand Rapids: Eerdmans, 1991. ISBN 0-8028-0604-X. Softcover, 136 p.p., \$18.95. Reviewed by Adrian Helleman, Christian Reformed pastor and PhD candidate at the Toronto School of Theology.*

In this timely book Henry Zwaanstra, professor of church history at Calvin Theological Seminary in Grand Rapids, Mich., tells the story of how the Christian Reformed Church (CRC) has tried to resolve the tension between its faith in the "one holy catholic church" of Christ and its commitment to a distinctively Reformed confessional tradition.

As the author points out in his introduction, the CRC has always attempted to navigate between the poles of catholicity (for the sake of unity) and separation (for the sake of truth). When he says that historically the scales have been tilted to the side of truth and separation, he sheds much-needed light on current developments in the CRC.

Zwaanstra divides the history of catholicity and

secession in the CRC into four periods. The first period, which began with the secessions of 1834 in the Netherlands and of 1857 in America, was dominated by a separatist and isolationist mentality, an attitude of superiority characterized the CRC during this period.

The second period, from 1898 to 1944, was marked by the birth of a catholic consciousness. But Zwaanstra explains that this awareness was very feeble and directed only to other Reformed churches which also maintained a strict pattern of discipline.

During the third period, 1944 to 1987, this catholic consciousness and ecumenical vision was expanded and broadened to embrace all churches. Yet, observes Zwaanstra, "In its ecumenical activities the CRC continued to restrict itself to full participation only within the narrow confines of Reformed confessional orthodoxy."

### Valid perceptions of biblical truth

Zwaanstra comments about a 1944 synodical study committee: "The committee failed to understand that there

can be different and equally valid perceptions of biblical truth. It did not anticipate that through ecumenical dialogue God might lead his church into a fuller understanding of the truth than is represented in any one of the great church traditions, including the Reformed." He notes that the CRC had joined the National Association of Evangelicals in 1943 but then withdrew from it in 1951 because of that confessional isolationism, as well as of charges of fundamentalism in the NAE.

A new period, contends Zwaanstra, was begun with the adoption of an ecumenical charter in 1987. He endorses this charter, which recognizes in its first section on the biblical principles of ecumenicity, that the church is called to testify not only to what it already is (being *spiritually* one in Christ) but also to what it should become (*visibly* one in Christ). This charter recognizes, as well, both the possibility of diversity in unity and the necessity of unity in truth.

Zwaanstra remarks that in contrast to the 1944 report, the charter affirms that the church, through ecumenical dialogue, must share its perceptions of biblical truth, but also be open to the perceptions of others. He also discusses the CRC's re-affiliation with the NAE in 1988 and its rejection at the same time of membership in the World Alliance of Reformed Churches (WARC).

### Not well — situated ecumenically

Zwaanstra concludes that at present the CRC is not well-situated ecumenically. Although the CRC has remained faithful to the truth as it perceives it, the catholic vision and ecumenical calling articulated in the 1944 report and in the 1987 ecumenical charter have not yet permeated the heart and mind of this denomination.

Zwaanstra must be commended for this brief introduction to ecumenicity in the CRC. This historical study is long overdue — very few people in the CRC are aware of this history, which he sketches with a minimum of footnotes. This brevity, however, is also a weakness. Zwaanstra should consider a follow-up volume in which he includes all the important documents which he refers to and summarizes so capably.

Another drawback is that Zwaanstra does not pay attention to the Canadian situation, which differs somewhat from the American. The Canadian segment of the CRC is more ecumenical than the American part, at least

institutionally. I also wish that Zwaanstra had provided a thorough critique of the new ecumenical charter.

This small book should be made available to every CRC officebearer. If through this book Zwaanstra wakes up some church leaders and makes them realize that the CRC is still functioning largely in a separatist mode, he will have

performed those who want to introduce further divisions in the church. Every church library, too, should have a copy so that each CRC member has access to this work.

Although unity must always be a unity in truth, neither one should be sacrificed. Christ prayed for the unity of his church and so must every believer.



## Friends of God

Wayne Brouwer

## Dominion

"Judah became God's sanctuary, Israel his dominion" (Ps. 114: 2).

Prior to 1939 each of the British Commonwealth countries was known as a "dominion." Canada's Sir John MacDonald called attention to it in his "Dominion Day" speech of 1867. With Nova Scotia, New Brunswick, and the Canadas (Ontario and Quebec) gathered into a larger political unit by the British North America Act, MacDonald proclaimed Canada a "dominion" among the possessions of God Almighty, under the protection of the British Commonwealth. He alluded to Psalm 114: 2 as his guiding metaphor. God ruled, England explored and protected, and Canada stretched out as a dominion.

### Autonomous communities

Of course not everyone wanted such a theocratic understanding of the term. In 1926 a British imperial conference determined officially that "dominions" were "autonomous communities within the British Empire, equal in status... united by a common allegiance to the Crown." There was less theology in that definition, and more politicking.

Not surprisingly, in 1982 when the Canadian Constitution was patriated, "dominion" went out the window. Canada "grew up," so to speak, and became only one among several other independent, distant, Commonwealth relatives. But in the shift "something's lost, and something's gained," as the song puts it. A newly flashing self-identity superceded the older and more romantic sense of "dominion": no longer was Canada a realm of great importance called into being by an even higher power; no more was Canada a territory participating in the larger mosaic of things yet unfolding under the benevolence of grander global rule. We became just *Canada*; don't bother us and we won't bother you. And our eyes turned to ourselves.

### Ho-hum home-rule

Unfortunately, nations self-contained, just like persons self-possessed, are left to wonder why so little good happens within them. Why do difficult hills grow into solid mountains of problems? Why do trickling waters of emotion overflow in violent torrents of passion?

Perhaps, as the psalmist puts it in Psalm 114, it's because we need to be owned in order to find a purpose. It was when Israel was created by God's covenant love that it began to find a place in the world. It was when the earth felt the rule of Yahweh through the movements and monuments of the Hebrews that mountains of difficulty danced away to the tune of temple worship. It was when the descendants of Jacob gained a divine identity that the storming waters parted for them and afforded them passage into their inheritance.

Obviously we don't expect any nation today, including the modern state of Israel, to write Psalm 114 into its constitution. But we're the poorer for giving up the richness of divine dominion in favour of home-rule.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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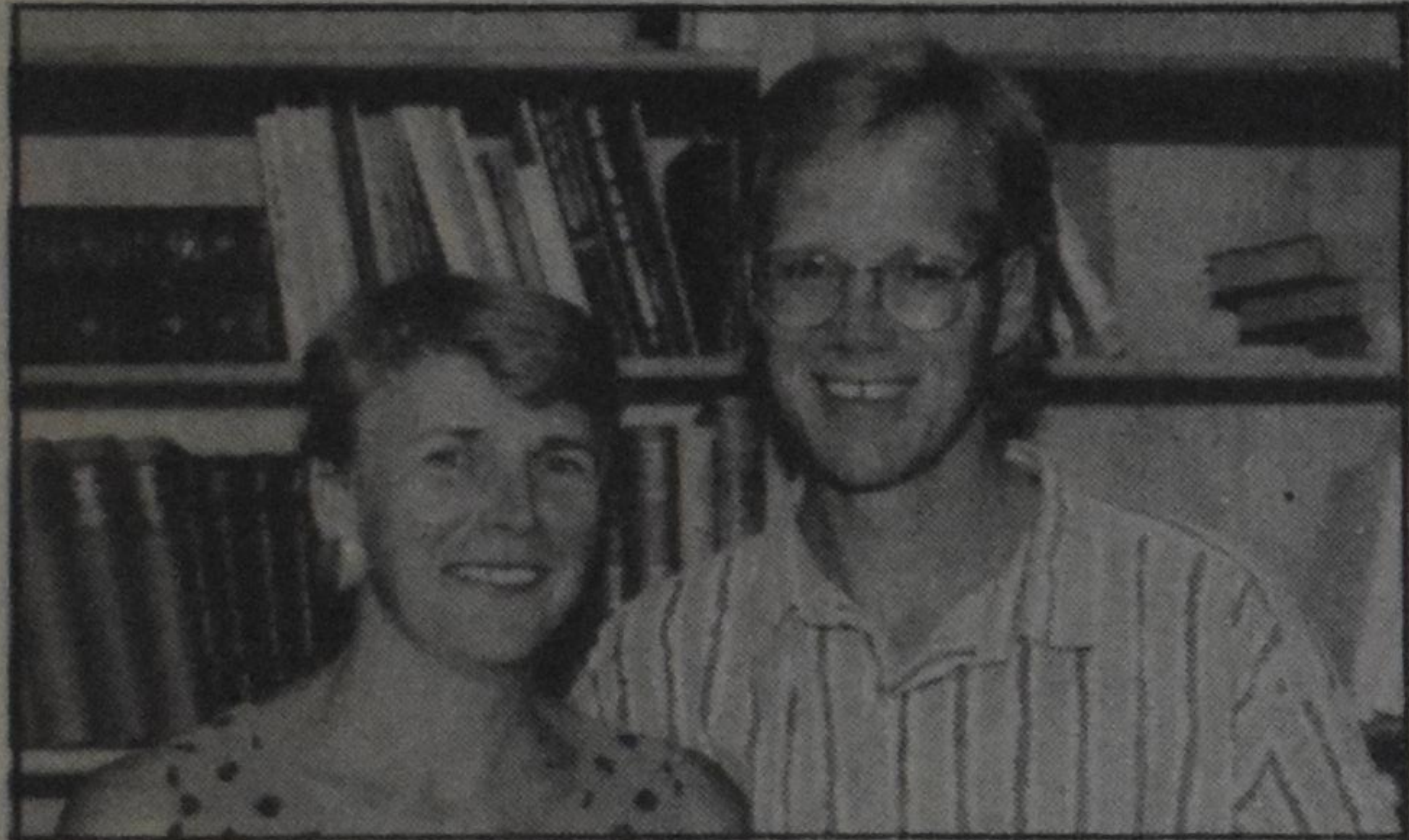


# Free enterprise and prosperity

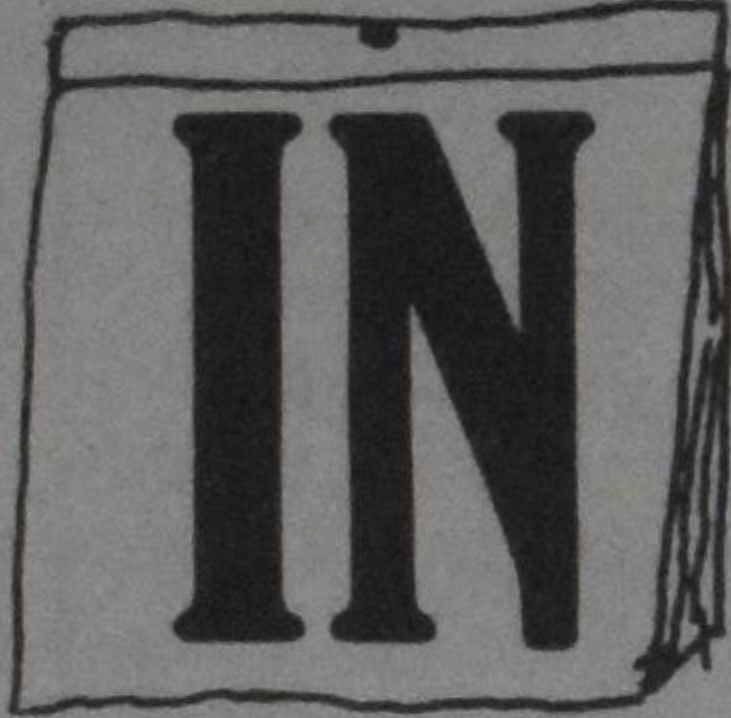
Are human beings born pessimists? Sometimes I think so. There is an old saying that a pessimist sees a half-empty glass of water while an optimist sees it being half-full. If you listen to what the media tells us

and find yourself participating in a discussion that essentially centres around "what's wrong with our country," it is difficult to believe that we actually live in a country where we enjoy the highest standard

of living in the world. You could debate that Americans, Japanese or Swedes live better than the average Canadian, but that is not the point. All of these countries have sufficient



## Peter and Marja are



### Dear P&M:

*I have a question about artificial insemination. The beginning of this medical process seems fine since it is a couple's own egg and sperm. But the questions come when there are several eggs fertilized in test tubes and only the strongest is used for insemination. How do medical personnel determine which will be the strongest child? Doesn't it really mean that the remaining fertilized eggs are actually aborted if we as Christians believe life begins at conception? Should we re-evaluate and say a baby is only a baby once it is in the womb and no longer in a test tube? Or should birth only happen naturally?*

*Where do we draw the line? Should we be encouraging adoption more, or help childless couples find other ways to fulfill their lives outside of producing a family? I know being childless can be a great stress in a couple's life. Are there any Christian support groups for this type of situation?*

### Dear Test Tube Babies:

While conception involves the penetration of egg by sperm, human life is not possible until the fertilized egg implants itself in the wall of the uterus. This takes place five to seven days after conception. Unless and until this happens, the fertilized egg can not be nourished and will not develop. Ethically, we therefore view an *unattached* fertilized egg (zygote) in a test tube or fallopian tube differently than an *attached* fertilized egg (embryo) securely nestled in the uterus. Abortion is a word that applies only after a fertilized egg has found its home and would have to be forcibly *detached* from the uterine lining to interrupt its development as a human being.

There is no way of determining which fertilized egg among several is the strongest. The medical staff makes an arbitrary decision and simply chooses at random. In a sense it is as divinely guided as any other medical procedure which involves human intervention.

The use of medical technology has saved many lives and improved the quality of life for many others. Each development gives us something to celebrate but also raises a new set of questions and problems. The Lord has given us human beings the ability to expand our knowledge. Unfortunately, technological development typically happens first, while ethical discussions follow later. Your questioning letter, for example, comes at a time when the first of thousands of test tube babies has already celebrated her 10th birthday!

We need to help each other by addressing the questions you've raised. We invite our readers, especially physicians and couples who have participated in artificial insemination programs, to write and add their insight. Also,

if anyone is aware of a support network for childless couples, please let us know.

### Dear P&M:

*Sometimes I am puzzled by God's dealings with people. Is it possible that God deliberately puts you in a testing situation? He knows his children and their specific needs and weaknesses. It seems that he wants you to have stomachaches from trying to be strong under almost impossible circumstances.*

*I know we have a choice: fight or flight! But I find that I have to continuously prove to myself whether I am strong enough in him to withstand whatever test I'm facing. Simultaneously I continue to hope that something good will come out of a certain situation, like witnessing or waking someone up to his wrongdoing.*

### Dear Tested and Tried:

It's not easy to understand how this testing business works. It's true that the Bible has many examples of people who are tested by God. Abraham and his son Isaac come to mind immediately. Yet we don't want to conclude that God is the author of evil. Job comes to mind here as an example of Satan testing and God *allowing* the evils that befall him.

In any given situation we would never dare to say absolutely that God is testing someone. Most testing situations arise from human choices and life's circumstances. Many of our family- or job-related stresses are a direct or indirect result of decisions or actions that we or others have taken. It's too easy to blame God for the difficulties we face. It also sets up a very real problem. If God is behind all the things that make life hard he becomes our adversary instead of our helper and refuge.

Two things we know for sure. First, because God is for you, not against you, he is not out to give you stomachaches. Second: we have more choices than "fight" or "flight."

Your letter has asked a theoretical question, but we wonder what you're really facing. Clearly, an actual situation has prompted you to write. Please write us again and describe the "almost impossible circumstances" that cause your stomach to hurt.

**Write to: P&M**  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.*



resources and economic infrastructures to put most of their citizens in the top five per cent of the world's population. Consider that over 50 per cent of the world's population does not have enough to eat and you can see what I'm getting at. Citizens of communist countries and Third World countries are amazed to see the lifestyle the average North American enjoys.

Generally, our standard of living is determined by our economic strengths. The biggest strength that our economy enjoys is that we still operate on a free enterprise system. Certainly, there are rules that govern how we operate in this system but in comparison to the Third World and communist countries, free enterprise is much more workable in the Western World and countries like Japan.

One free-enterprising optimist that I like to listen to is Sir John Templeton. John Templeton is one of the best known investment minds in the world. He is chair of the board of an organization that manages investments portfolios valued in excess of \$12 billion. A staunch Presbyterian, Templeton makes sure that everyone he meets understands his Christian values and the fact that he runs his business according to these values. He has written a number of books, two of which I have found interesting.

"*The Templeton Plan: 21 Steps to Personal Success and Real Happiness*" is a guide to living and investing. Another of his books is titled "*The Humble Approach: Scientists Discover God*." The jacket of the book comments "that for John M. Templeton, there is no question that the most vital issue in the world is the relationship between humankind and God." His unflagging optimism is refreshing and the excerpts from one of his many speeches provide a refreshing perspective on the world we live in.

### Freedom essential to progress

"Progress depends on

freedom. Freedom is a new thing in the world. The world is at least five billion years old, and civilization is perhaps 10,000 years old. But it's only in the last 200 years that we've had any freedom. That is in the years since the world's greatest economist, Adam Smith, wrote his great work called *An Inquiry into the Causes of the Wealth of Nations*. And what he said was: the more entrepreneurs there will be, the more people will become productive, the more ideas, the more progress you will have. And he was right ....

"But what has happened under freedom? In the two centuries since Adam Smith wrote that great work, the standard of living is 10 times as high. In the two centuries before that — or the 2,000 years before that — there was very little improvement in the standard of living. But in the last two centuries, the standard of living is more than 10 times as high. And the production of good and services on earth has been greater than in all the history of the earth before then. And freedom is the reason for it.

"In fact, just in my lifetime, the standard of living has quadrupled. Now the national income stated in inflated dollars is much more than that. But if you adjust for what's happened to inflation and you talk in terms of what your money will buy, the standard of living in Canada and the United States is four times as high as it was 70 years ago. And I believe in the next 70 years it will increase more than that if we can preserve freedom .... We should be overwhelmingly grateful to have been born in this century."

Templeton believes in the saying that we should "count our blessings." If we all developed a habit of looking at the bright side of things I think we would all be more productive in our endeavours.

*Leonard Bick is an Ancaster, Ont., based financial planner.*

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	<p><b>Anniversaries</b></p> <p>1942 April 8 1992</p> <p>"As for me and my household, we will serve the Lord" (Josh. 24: 15).</p> <p>With praise and thanksgiving to our Lord we announce the 50th wedding anniversary of our parents and grandparents,</p> <p><b>WIM and ANNE BAKKER</b> (nee Land)</p> <p>We rejoice with them and join them in giving thanks to God for his goodness.</p> <p>We praise God for his faithfulness and thank him for the blessings he has bestowed on them. It is our prayer that they will continue to experience God's love and his nearness in the years to come.</p> <p>With love and congratulations, your children and grandchildren: Bert &amp; Ellen Bakker — Strathroy, Ont. Nicole, Joel Harry &amp; Betty Bakker — Bradenton, Fl. Mark, Conrad, Ben, Andrew Bernard &amp; Irene Bakker — Essex, Ont. Ruth, Matthew, Reuben, David, Carissa Anne &amp; Bill Helmus — Bowmanville, Ont. Diana, Sean, Jonathan, Ryan Paul &amp; Lory Bakker — Grand Rapids, Mich. Nicholas, Marshal Ralph &amp; Diane Bakker — Palmerston, Ont. Leah, Aaron, Jannelle Wilmar &amp; Melinda Bakker — Bowmanville, Ont. Jason, Jacqueline, Bradley, Lauren</p> <p>Home address: 505-180 Cherryhill Circle, London, ON N6H 2M4</p>	<p>on Mar. 23, 1992.</p> <p>Joan — Truro, N.S. Clary — Sioux Center, Iowa Carolyn — Sioux Center, Iowa Alan — Truro, N.S.</p> <p>Home address: 337 College Road, Truro, N.S., B2N 2P7</p> <p>Borculo Edmonton 1952 April 16 1992</p> <p>With thankfulness to God for his great faithfulness, we announce the 40th wedding anniversary of our parents and grandparents,</p> <p><b>ENGBERT and JOHANNA KOLKMAN</b> (nee Heideman)</p> <p>We pray that the Lord will continue to bless you and keep you in his loving care. With love from your children and grandchildren: Gary &amp; Caroline — Ardrossan, Alta. Kyle, Lisa, Michael John &amp; Kathleen — Edmonton, Alta. David, Brendan Bernie &amp; Mary-Ann — Lacombe, Alta. Galen, Jhana Joyce &amp; John Debbink — Millet, Alta. Leslie, Karen, Bradley, Kathy Paul &amp; Laurel — Edmonton, Alta. Jill Brian &amp; Ruth — Ardrossan, Alta. Nolan, Cody, Jaxsy Eric — Ardrossan, Alta. Annette &amp; Lawrence Busenies — Sherwood Park, Alta. Chelsey, Chloe</p> <p>To celebrate this occasion, an open house will be held at the Ottewell Chr. Ref. Church on Saturday, Apr. 18, 1992, from 2-4:30 p.m.</p> <p>Best wishes only please.</p> <p>Home address: 52452 Range Road 212, Ardrossan, AB T0B 0E0</p>	<p><b>Obituaries</b></p> <p>Safe in the arms of Jesus.</p> <p>The Lord took home our beloved son and brother</p> <p><b>JASON KAREL</b></p> <p>in his 4th year, on Mar. 11, 1992.</p> <p>Beloved son of Peter and Frances Vedder.</p> <p>Dear brother of Benjamin, Laura and Emilia.</p> <p>Loving grandson of William and Hilda Vedder of Wainfleet and Karel and Grace Reker of Welland.</p> <p>Great-grandson of John and Anne De Haan of Ottawa.</p> <p>Sadly missed by many aunts, uncles and cousins.</p> <p>Jason was laid to rest on Saturday, Mar. 14, 1992. Rev. Sieds Van der Meer of Exeter, comforted us with the words of Matthew 19: 13-15.</p>	<p><b>For Sale</b></p> <p><b>Myrtle Beach</b> condo, two bedrooms, two bathrooms, fully furnished. First floor, screened porch, pool, near ocean and golfcourses. Asking \$65,000 Cdn., or will consider partner(s). Call (416) 765-6103 after 6 p.m.</p>	<p><b>Teachers</b></p> <p><b>ABBOTSFORD, B.C.:</b> <b>Abbotsford Chr. School.</b> Join a dynamic, rapidly expanding, interdenominational Christian School System of over 1,000 students K-12 that operates from three separate campuses. Applications are invited from teachers certifiable in B.C. for the following new positions for <b>Sept. 1992.</b></p> <p><b>Elementary Campuses</b></p> <ul style="list-style-type: none"><li>* Primary (K-3)</li><li>* Intermediate (4-7) (music emphasis)</li><li>* Full time French (1-7)</li></ul> <p><b>Secondary Campus</b></p> <ul style="list-style-type: none"><li>* math</li><li>* junior high science</li><li>* humanities</li><li>* music</li></ul> <p>Send applications, resume and references to:</p> <p><b>Henry Contant, Principal</b> <b>Lloyd Den Boer, Principal</b> <b>Abbotsford Chr. School</b> <b>Clayburn Hills Campus</b> <b>Box 280, Abbotsford, BC V2S 4N8</b> <b>(604) 850-2594, Fax 859-9995</b></p> <p>or</p> <p><b>Dwight Moodie, Principal</b> <b>Abbotsford Chr. School</b> <b>Secondary Campus</b> <b>Box 157, Abbotsford, BC V2S 4N8</b> <b>(604) 850-5342, Fax 859-2240</b></p>
<p><b>Births</b></p> <p><b>LOS:</b></p> <p>"Every good and perfect gift is from above" (James 1: 17).</p> <p>Bill and Ingrid thank the Lord for the precious gift of a daughter,</p> <p><b>MEGAN MARIE</b></p> <p>born on Mar. 3, 1992.</p> <p>Megan is a little sister for Robin, Rosanna and Derek.</p> <p>Proud grandparents are Mr. and Mrs. John Grevers of Woodstock, and Rev. and Mrs. Dick C. Los of Inkerman.</p> <p>Home address: R.R. #2, Listowel, ON N4W 3G7</p>			<p><b>For Rent</b></p> <p><b>New modular royal home</b> 60' x 16', sleeps six.</p> <p><b>Location:</b> 275 K.M. north of Toronto, on lake and highway #515, village of Quadeville.</p> <p>Beautiful scenery, all conveniences, such as: washer, dryer, etc.</p> <p>Good swimming and fishing .... and boat.</p> <p>Reference and deposit required. \$350 weekly, less for longer stay.</p> <p><b>For reservation and information contact (416) 459-4525.</b></p> <p><b>Furnished room for rent in mid-east Burlington,</b> for a person who wishes to live in a Christian environment. Own phone, parking and kitchen privileges. Male or female, \$85 weekly, first and last. <b>Phone: (416) 332-1386</b></p>		
<p><b>Anniversaries</b></p> <p>1952 March 30 1992</p> <p>"Love bears all things, believes all things, hopes all things, endures all things" (I Cor. 13: 7).</p> <p>With praise and thanksgiving to God we celebrate the 40th anniversary of our parents and Pake and Beppe,</p> <p><b>SIJMON and SJOERDJE BOONSTRA</b> (nee Looyenga)</p> <p>We pray that the Lord will continue to bless you and to keep you in his loving care.</p> <p>With love and congratulations from your children and grandchildren: Jack &amp; Louise Eric, Emilie John &amp; Diane Ryan</p> <p>Art</p> <p>Home address: 28 Athabaska Ave., Willowdale, ON M2M 2T7</p>	<p>Happy 55th anniversary April 7, 1992</p> <p><b>SIMON and ANNE (Radstaak) PRINS</b></p> <p>Edmonton, Alta.</p> <p>We the children, grandchildren and great-grandchildren extend our best wishes for this occasion and others to follow.</p> <p>May the Lord grant you many more healthy and blessed years to come.</p> <p>Love: Dave [Ellen] Joel Bill [Dinie] Kenton [Tina] (Alanna, Sarah, Kathleen, Jonathon), Trevor [Karen], Julie [Tim] (Billy, Max) Liz [Jack] Shane, Chad, Jeremy, Lee Kathy [Jeff] Michael, Daniel Ron [Leslie] Dylan Courtney</p>		<p><b>Summer Job Market</b></p> <p>20-year old <b>Brock University, physical education student</b> seeks summer employment in <b>Hamilton/ Niagara</b> area. Class DZ driver's licence and experience in agriculture, landscaping, sheet metal and construction.</p> <p><b>Will consider anything.</b> Have own transportation. Available April 23 to Sept. 1, 1992.</p> <p>Please call <b>Michael</b> at (416) 687-7085</p>	<p><b>AGASSIZ, B.C.:</b> <b>Agassiz Chr. School</b> invites applicants for a possible vacancy in the position of <b>teaching principal</b> for the 1992/93 school year. This K-7 school with 95 students needs an enthusiastic individual to teach <b>Grades 6 and 7 - 60 per cent</b> and <b>administrator 40 per cent</b>. Join a growing interdenominational school community in beautiful Fraser Valley. The successful applicant must be an experienced administrator with a commitment to Jesus Christ, have a love for children and be goal oriented.</p> <p>Please direct your inquiries to:</p> <p><b>Education Committee</b> <b>Agassiz Chr. School</b> <b>Box 323</b> <b>Agassiz, BC V0M 1A0</b> <b>Phone: (604) 796-9310</b></p> <p><b>AYLMER, Ont.:</b> <b>Immanuel Christian School</b> invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.)</p> <p>Send letter of application and resume to:</p> <p><b>Andy VanderPloeg, Principal</b> <b>Immanuel Chr. School</b> <b>75 Caverly Rd., Aylmer, ON N5H 2P6</b> <b>or call (519) 773-8476 (school)</b> <b>or (519) 773-5009 (home)</b></p>	



Classified

Teachers

**BOWMANVILLE, Ont.: Durham Chr. High School** invites applicants for the position of **physical education/English** for the 1992/93 school year. Please send applications to:

**Ren Siebenga**  
Durham Chr. High School  
R.R.#1, Bowmanville, ON L1C3K2

**BOWMANVILLE, Ont.: Knox Chr. School** invites applications for **possible** openings at the **primary and junior levels** for the 1992/93 school year. Please send applications to:

**Bill Helmus**  
Knox Chr. School  
410 Scugog St., R.R. #1  
Bowmanville, ON L1C3K2  
Phone: (416) 623-5871

**BRAMPTON, Ont.: John Knox Chr. School** seeks applications for a position in the **primary grades** for the 1992/93 school year. **French and music** an asset. All interested in applying, please forward application and resume to:

**Mr. I. Witteveen, Principal**  
John Knox Chr. School  
82 McLaughlin Rd. S.  
Brampton, ON L6Y 2C7  
Phone: (416) 451-3236  
Fax: (416) 451-3448

**BRESLAU, Ont.: Woodland Chr. High School** invites applications for **possible openings**, Sept. 1992. Combinations of the following areas may be required: **social sciences, guidance, math, sciences, computers.**

Respond to:

**Woodland Chr. High School**  
R.R. #1, Breslau, ON N0B 1M0  
Phone: (519) 648-2114

**CHATHAM, Ont.: Chatham Chr. High School** invites applications for the position of **high school science teacher**, beginning Sept. 1992. Interested persons are invited to call or respond in writing to:

**Mr. F. Spoelstra, Principal**  
Chatham Chr. High School  
90 Park Ave. East, Chatham, ON N7M 3V4  
Phone: (519) 352-4591

**FRUITLAND, Ont.: John Knox Memorial Christian School** welcomes applications for **possible positions** at the **primary, junior and intermediate levels** for the 1992/93 school year.

Also needed is a maternity leave replacement from September - December 1992. Interested teachers should contact the Principal, Mr. Julius de Jager for further information and application forms.

**John Knox Memorial Chr. School**  
795 Highway #8, Fruitland, ON L0R 1L0  
Phone: (416) 643-2460

**LACOMBE, Alta.: Lacombe Chr. School** invites applications from qualified teachers for a **possible science/computer studies** position in **junior high** and for two **possible positions** at the **upper elementary** level. A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:

**Wernart van Deventer**  
Lacombe Chr. School  
P.O. Box 1749  
Lacombe, AB T0C 1S0  
Phone: (403) 782-6531

Teachers

**LETHBRIDGE, Alta.: Immanuel Chr. School** in Lethbridge, Alta., is inviting applications from qualified teachers for the 1992/93 school term in the following areas: **elementary - Grade four through six jr./sr. high - music** (instrumental and vocal), **math, science** (chemistry), **social studies, and English.** Please forward all applications and letters of inquiry to:

**Mr. H. Konynenbelt, Principal**  
Immanuel Chr. School  
802-6th Ave. North  
Lethbridge, AB T1H 0S1  
or phone 327-4223, 328-4783

**LONDON, Ont.: London Parental Chr. School** invites **beginning and experienced elementary teachers** to apply for a **possible teaching position at the junior grade level.** We are a school community, serving more than 100 families, located in the heart of south western Ontario. Interested candidates are requested to send a letter of application and resume or contact the Principal:

**Mr. Herb Goodhoofd,**  
LPCS,  
202 Clarke Rd., London, ON N5W 5E4  
Phone: (519) 455-0360

We look forward to hearing from you.

**MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School** is now accepting applications for **primary and intermediate teaching positions.** A **background in music** is desirable as well as **computer literacy.** Please send resumes to:

**T. Vroon, Principal**  
Haney - Pitt Meadows Chr. School  
121240-203rd. St.,  
Maple Ridge, BC  
V2X 4V5 Canada  
Tel.: (604) 465-4442

**NEERLANDIA, Alta.: Neerlandia School** has a **definite opening** for a **Grade 1 teacher** for the 1992-93 school year. Please send application to:

**John Piers, Principal**  
Neerlandia School  
Box 10, Neerlandia, AB T0G 1R0  
Phone: (403) 674-5581 (school)  
(403) 674-4308 (home)

**NEWMARKET, Ont.: Holland Marsh District Christian School.** We have a possible opening at the **Grade 8 level** for someone with ability in **French and music.** Please apply if teaching 16 students in a growing school appeals to you. Contact:

**Corrie Bootsma, Principal**  
Holland Marsh District Chr. School  
R.R. #2, Newmarket, ON L3Y 4V9  
Phone: (416) 775-3701

**OWEN SOUND, Ont.: Timothy Chr. School** is now accepting applications for a **teacher in a Grade 3, 4 classroom** for the 1992-93 school year. Please send letters of application or inquiry to:

**Mr. G. Bierma, Principal**  
Timothy Chr. School  
199 4th Ave. West  
Owen Sound, ON N4K 4V1  
Phone: (519) 371-9151

**OTTAWA, Ont.: Ottawa Chr. School,** invites teachers interested in a position at the **Grade 2 level** to apply. Familiarity with **Whole Language and Math Their Way** is desirable. Candidates with expertise in **French** to the Grade 8 level are also invited to apply. The latter is a definite opening. Send resume and letter of application to:

**Wm. A. Van Dyke, Principal**  
Ottawa Chr. School  
2191 Benjamin Ave., Ottawa, ON K2A 1P6  
Phone: (613) 722-5836  
Fax: (613) 828-3022

Teachers

**PRINCE GEORGE, B.C.: Cedars Chr. School** invites applications for **computer, English, French and woodworking (junior secondary)** and **possible intermediate positions** for the 1992/93 school year. Applications are to be sent to:

**Cedars Chr. School**  
701 N. Nechako Rd.  
Prince George, BC V2K 1A2  
Attention: Mr. John Reems  
Phone: (604) 564-0707

**RED DEER, Alta.: Red Deer Chr. School.** Why not consider joining a thriving interdenominational school in this beautiful city of 60,000 people, located midway between Calgary and Edmonton? We have **definite openings** in **Grade 1** (full-time), **Grade 5** (part-time core subjects) and **junior high** (part-time social studies and English). We also have **possible openings** in **Grade 2** (full-time) and **Grade 3/remedial** (full-time combination). If you are a committed Christian teacher who would like to join a dynamic, forward looking team, you should consider the Red Deer Chr. School. Experienced and new teachers are welcome to apply. Please address applications and inquiries to:

**Mr. R. Duggan, Principal**  
Red Deer Chr. School  
14 McVicar St., Red Deer, AB T4N 0M1  
Phone: (403) 346-5795

**REXDALE, Ont.: Timothy Chr. School** invites applications for a position in **either the junior or intermediate levels.** Teachers with abilities in **music, French or phys. ed.** are especially encouraged to apply. If interested and qualified, please send resume and references to:

**Mr. G. Postma, Principal**  
Timothy Chr. School  
28 Elmhurst Drive,  
Rexdale, ON M9W 2J5  
Phone: (416) 741-5770

**RIMBEY, Alta.: Rimbey Chr. School** is in need of a **junior high teacher** with an interest in **social studies or remedial education.** Send resume to:

**Mr. Henry Vandermeer, Principal**  
Box 90, Rimbey, AB T0C 2J0  
Phone: (403) 843-3904 (school)  
(403) 782-7962 (home)

**SARNIA, Ont.: Lambton Chr. High School,** 295 Essex St., Sarnia, ON, N7T 4S3; Phone: (519) 337-9122, invites applications or inquiries for a **possible opening in French and fine arts.** Please address your applications including a statement of faith, resume, and academic transcript to Mr. W. Drost, Principal.

**SMITHERS, B.C.: Bulkley Valley Chr. School** (K-12, 300 students on two campuses) has for Sept. 1992, **DEFINITE OPENINGS** in **Kindergarten and elementary music/band/choir** (½ time). **POSSIBLE OPENINGS** exist in **learning assistance 1-7; Grade 3; French 4-7; English 8-12; soc. studies 8-12; choir/band 8-12; and phys. ed. 1-12.** Please address inquiries/resumes to:

**The Principal**  
Bulkley Valley Chr. School  
Box 3635, Smithers, BC V0J 2N0  
or call: (604) 847-4238 collect.

**ST. THOMAS, Ont.: Ebenezer Chr. School,** invites letters of application for a **primary position** and a **possible part-time intermediate position** to begin September 1992. Please send letters of application or inquiry to:

**Mr. T. DeKoter, Principal**  
77 Fairview Ave.  
St. Thomas, ON N5R 4X7  
Phone: (519) 633-0690

Teachers

**TABER, Alta.: Taber Chr. School,** operated by the Society of Chr. Education in Southern Alberta has a definite opening for a teacher at the **primary level.** There is also a possible opening in **Kindergarten** and at the **junior high level.** The ability to teach **French** would be an asset. Please send resumes to:

**Henry Ronda, Principal**  
Box 2256  
Taber, AB T0K 2G0  
Phone: (403) 223-4550

**TRENTON, Ont.: Trenton Christian School.** Due to an anticipated increase in student enrollment, we are inviting letters of application and resumes for possible openings in both the **primary and junior grade levels.** Please contact:

**Jeremy VanDuyvendyk, Principal**  
Trenton Chr. School  
20 Fourth Avenue, Trenton, ON K8V 5N3  
Tel.: (613) 392-3600

**UTTERSON, Ont.: Muskoka Chr. School** is seeking a teacher for a **combined Grade 2 and 3 class,** plus other **possible openings** at **primary and junior levels.** Please call **Bill Fitch, Principal** at (705) 385-2847 or write to:

**Box 150**  
Utterson, ON P0B 1M0

Teachers

**WALLACEBURG, Ont.: Wallaceburg Chr. School** announces a **possible opening** in a **5/6 split position.** An ability to teach **French** is an asset. Please apply with resume to:

**Wallaceburg Chr. School**  
693 Albert Street  
Wallaceburg, ON N8A 1Y8  
Att.: Mr. T. Tristram

**WYOMING, Ont.: John Knox Chr. School** has three openings for the 1992/93 school year. We will require a teacher of **Grade 1** (20 pupils), one teacher for the **junior grades** (25 pupils) and a **half time remedial teacher.** Interested individuals should send resumes to:

**Wm. Hordyk, Principal**  
Box 81, Wyoming, ON N0N 1T0  
or call: (519) 845-3112

Spring

is the time for vacation ads.

TEACHING OPPORTUNITIES AT

PACIFIC CHRISTIAN SCHOOL



Applications are invited for the following positions for the 1992 school year:

- Grade 1 (1 year temporary appointment)
- Intermediate French (part-time)
- Grade 6 (part-time) ability to teach French an asset
- Industrial Education (Grades 8-12) ability to teach Bible/CP an asset
- Music/band (grade 8-12)

PCS is an interdenominational, Christian school providing quality education for 670 students in the greater Victoria area. Send applications and resumes to:

**Mrs. Karen Vos**  
Elementary Principal  
671 Agnes St.  
Victoria, BC V8Z 2E7  
Phone (604) 479-9365

**Mr. John Messelink**  
Secondary Principal  
654 Agnes St.  
Victoria, BC V8Z 2E6  
Phone (604) 479-4532

**Fax (604) 479-3511**

London District Christian Secondary School

invites applications for positions in: **English, math, science, Bible** and possibly **French**, for the 1992/93 school year.

Please send your letter of application, accompanied by a statement of faith, resume and references to:

**Mr. H. Kooy, Principal**  
c/o LDCSS,  
24 Braesyde Ave.  
London, ON N5W 1V3

The most news on the Netherlands and the Dutch in Canada and the USA

the Windmill

Ontario: P.O. Box 1064, Sta 'B', Rexdale, ON, M9V 2B3  
Telephone (416) 287-6487 (between 12:00 a.m. & 8:00 p.m.)  
Western Canada: P.O. Bag 9033, Surrey, BC, V3T 4X3  
USA: P.O. Box 591, Lynden, WA 98264  
Telephone: (604) 597-2144 (9:00 a.m. - 5:00 p.m.)







Events

Church news

Christian Reformed Church

Classis meeting

— Classis Hamilton will meet in regular session on May 13, 1992, at the Ancaster, Ont., CRC. All agenda material should reach John Elgersma, Stated Clerk, by April 1.

Help Wanted

Dordt College  
Music Department

A tenure-track appointee is sought for the 1994-95 academic year to replace Prof. Dale Grotenhuis, who is retiring May 1994. Candidates should be specialists in choral literature and conducting, with corollary skills in one or more of the following: choral music education, voice, elementary music education, music history, or composition. Ph.D. or D.M.A. preferred.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship. Review of candidates will begin in September 1992 and continue until the position is filled.

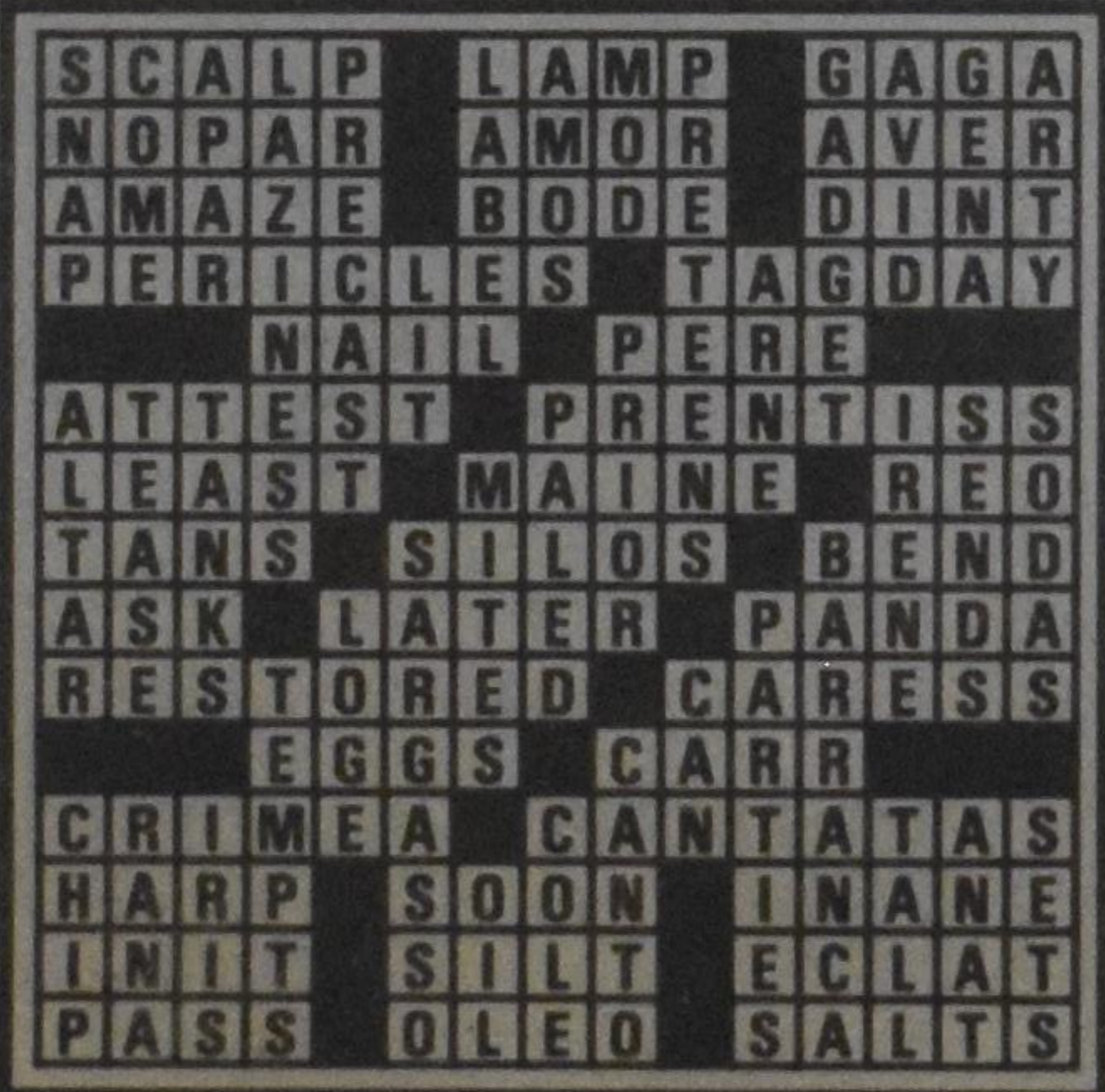
Send letter of interest and curriculum vitae to Dr. Rockne McCarthy, Vice President for Academic Affairs, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

**DORDT COLLEGE**  
Sioux Center, Iowa 51250-1697  
Ph: 712-722-3771  
FAX: 712-722-1198

Calendar of Events

March 28	"A Social Charter," a conference sponsored by the Dundas Valley Foundation. At 9 a.m., Redeemer College, Ancaster, Ont. Speakers: Dr. Tone Careless (Ont. Govt.), Dr. Ian Hunter (U. of Western Ont.), and Mr. Michael Cromartie (Washington, D.C.). Registration in centre lobby.	Apr. 4	Paul Marshall and the Hon. Elaine McCoy, Alberta's Minister of Labour. Organ and choir concert, directed by John Kalde-way, with organist Andre Knevel. At 8 p.m., Knox Presb. Church, Stratford, Ont.
March 28	35th Anniversary banquet, 6 p.m. at Hamilton District Chr. High School, Ancaster, Ont. For tickets call (416) 648-6655.	April 4	Open house for Dr. Gordon J. Spykman, 2-4 p.m., Calvin College Manor House, Grand Rapids, Mich.
March 28	Easter concert, with organist Andre Knevel, at 8 p.m., Mountainview CRC, Grimsby, Ont.	April 10	Music for choir and brass by the RC Concert Choir, organ and brass ensemble, Christiaan Teeuwesen conductor, at 8 p.m., Redeemer College, Ancaster, Ont. For tickets/info. call (416) 648-2131.
March 29	Dutch service led by Rev. J. Kuntz, 3 p.m., CRC, Ancaster, Ont.	April 10	"Fryske Youn," 8 p.m., Chr. High School, Sarnia, Ont.
March 30	Homestead's annual meeting, 8 p.m., CRC, Ancaster, Ont. Speaker: Jerry Van Spronsen. Dessert social from 7-8 p.m.	April 10-17	"From Olivet to Calvary," (Maunder) presented by the "Laudate Dominum Choir." Concerts start at 8 p.m. Apr. 10: Metropolitan United Church, London, Ont.; Apr. 17: Christ Anglican Church, Chatham, Ont.
March 30-April 11	CSS's Harry Houtman in Alberta.	April 11	Spring Concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Collier St. United Church, Barrie, Ont. (benefit concert for Timothy Chr. School).
April 1	Spring meeting of Hamilton Region Ladies Societies at 8 p.m., First CRC, Hamilton, Ont. Speaker: Rev. Peter Hoytema.	April 14	The Salvation Army "Argyle Citadel Band and Songsters" present, from Holland, "The Amsterdam Staff Band." At West Highland Baptist Church, Hamilton, Ont. For info. call (416) 545-4553.
Apr. 2-4	Redeemer College Main Stage Theatre presents "Crimes of the Heart," directed by Simon duToit, at 8 p.m., Redeemer College, Ancaster, Ont. Matinee on Apr. 3 at 2 p.m. For info. call (416) 648-2131.	April 15	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, Bowmanville, Ont.
April 3	Showing of the film "Children at risk," featuring James Dobson and Gary Bauer. At 7:30 p.m., CRC, Williamsburg, Ont.	April 17	"Komt nu met zang," annual Dutch song festival, 7:30 p.m., CRC, Ancaster, Ont.
April 4	CLAC celebrates its 40th anniversary at the bi-annual convention at the Edmonton Convention Centre, Edmonton, Alta. Theme for the day: "In the Presence of Justice." Keynote speakers: Dr.	to April 17	"Introspectio," art exhibition by Judy DeHaan Annette Van Geest, at Redeemer College, Ancaster, Ont.
		April 19	"Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Reformed Church, Woodstock, Ont.
		April 21	Tenth Annual Ministers' Conference at Redeemer College, Ancaster, Ont., (all day). Speaker: Dr. Lewis Smedes. Students will present mime and Choral music. For info. call (416) 648-2131.
		April 24	Ontario Christian High School Choral Festival, at 8 p.m., Park Bible Church, Burlington, Ont. Look for the "green-roofed church" off Hwy. 403!
		April 25	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, Willowdale, Ont.



Last week's puzzle

Cross-word puzzle returns next week.

THE ACHILL & GEORGETOWN CHORAL SOCIETIES

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Accompanist : Armanda Moritz

Conductor : A. Dale Wood

Accompanist : Christopher Dawes  
& Guest Organist

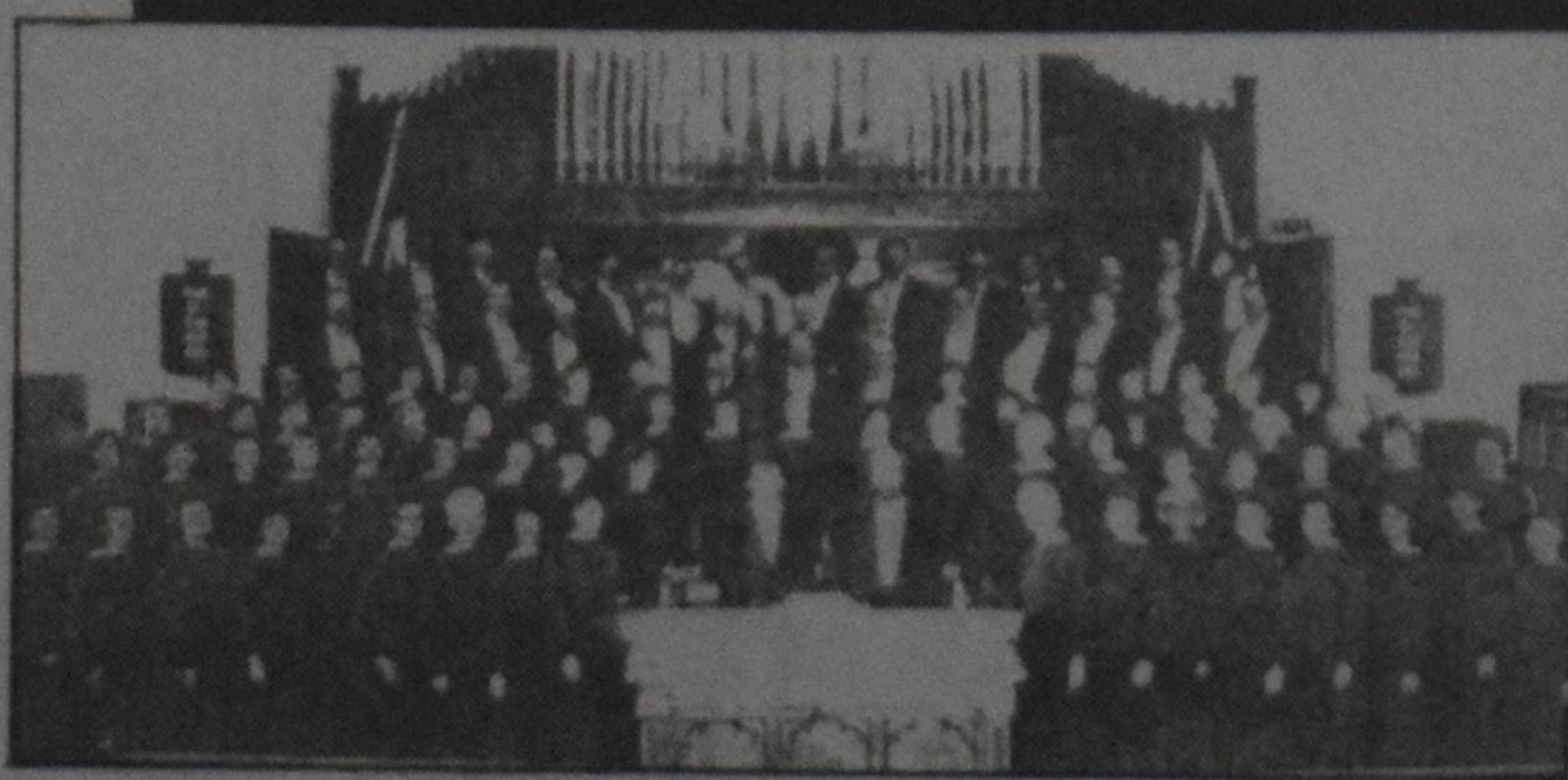
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FRIDAY, MAY 29 1992. 8:00 p.m.



The Ettens Mannenkoor, a 100 voice male choir, exemplifies the strong choral traditions of Europe. Established in 1913 and boasting several generations of sons, fathers and grandfathers singing together, the choir has performed throughout Europe and toured Ontario in 1979. The choir is based in the village of Etten, in the province of Gelderland.

In May 1990, members of the Achill and Georgetown Choral Societies visited the Netherlands to participate in the celebrations marking the 45th Anniversary of the liberation of Holland. The bonds of friendship between Canada and Holland became personalized in the hospitality shown by the host choir, the Ettens Mannenkoor. With the visit of the Ettens Mannenkoor to Canada, we have the opportunity to return their hospitality and celebrate our Friends In Concert.



The Georgetown Choral Society, established 1971, and the Achill Choral Society, established 1982, are both community choirs from the area to the north west of Toronto. Their relationship, initiated by their mutual conductor, Mr. A. Dale Wood, has provided opportunities for the exchange of musical ideas, an expanded musical repertoire and combined choir concerts. The highlight of this relationship was, of course, their trip to Holland in 1990.

ALSO FEATURING:

- performance and accompaniment by Mr. Christopher Dawes, assistant organist at St. James Cathedral, Toronto
- accompaniment by a brass ensemble from the increasingly popular Hannaford Street Silver Band
- Margaret Pacsu, CBC FM Radio, as the M.C. for the evening

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## News

# Concentrate on spreading the message not on gender of messenger, pastor tells CRC

Bert Witvoet



Four-member panel: (from l. to r.) Dottie Wiersma, Diane Maodush-Pitzer, Karen Helder and Claudia Beversluis.

GRAND RAPIDS, Mich. — The overriding concern of the church should be to plead with the world to be reconciled to God rather than to fight over the gender of the person doing the pleading, Rev. Andrew Kuyvenhoven told a women's conference. He was speaking at the "Partnership in the Gospel" conference held on March 14 at the Calvin Theological Seminary. The conference was sponsored by the Committee for Women in the CRC and five Grand Rapids area churches.

The seventh conference to focus on women and church office in the Christian Reformed Church focused on the theme "Ambassadors for Christ." Kuyvenhoven, former editor of *The Banner* and pastor of Bethel Christian Reformed Church of Waterdown, Ont., based his speech on II Corinthians 5: 16-21. He said that both men and women are called to be ambassadors and to urge the world to be reconciled to God.

"Shame on people who blow this thing out of proportion," he said, "and start a new church based on this issue."

Kuyvenhoven thought it ironic that the Apostle Paul allowed women to prophesy but not teach. The Christian Reformed Church allows women to teach but not preach, which in the CRC is the closest thing to prophecy, he said.

### Make Gospel attractive

Kuyvenhoven pointed to Paul's letter to Titus as an example of how certain rules for the church of that time were given so that the surrounding society would think well of the Gospel. Paul was concerned about what the world

thought of the church.

According to the epistle to Titus, rules about an elder being the husband of one wife were given "so that ... he can refute those who oppose" the Gospel. Young women were told to be "busy at home, to be kind, and to be subject to their husbands so that no-one will malign the word of God." Slaves were told "to be subject to their masters in everything ... so that in every way they will make the teaching about God our Saviour attractive."

"The overriding factor in these rules [highlighted by the emphasis the speaker placed on each "so that"] is that Christians not put obstacles in the way of those who are called to come to Christ.

Kuyvenhoven wondered how the church that says "No" to women who seek ordination could avoid placing obstacles in the way of people living in a city like Toronto, which has a woman mayor, or in Ontario, where 30 of the members of the provincial parliament are women. "You try to apply Titus to that," he said.

### Ignorance is the enemy

According to Kuyvenhoven the question of ordination needs to be restated. "The burden of proof now lies on those who maintain the exclusion rather than on those who want the inclusion of women in the ministry. You must be able to say to your daughter, 'In God's name, No!'"

According to Kuyvenhoven, one of the problems in the church today is ignorance. "Fighting ignorance in the

church is harder than fighting sin. And you get less help."

We want no worldly kind of equality which focuses on individual rights rather than on communal calling, said Kuyvenhoven. He called it a sin to keep out women who strongly feel the calling to preach the Gospel.

In keeping with his main theme that the overriding concern of the church is to plead on God's behalf with the world, he warned his audience in an emotional closing sentence that "the battle is not won when we have women in office; the battle is won when the whole world is reconciled to God."

### Need to ordain

Claudia Beversluis, assistant professor of psychology at Calvin College and one of four panelists dealing with the topic "Ordained women as ambassadors of Christ," argued that ordination addresses the question of identity. "Ordination

allows women to function as priests at marriages, funerals and to administer the sacraments." She added, "We must allow women to use the tools for building community."

Another panelist, Rev. Diane Maodush-Pitzer, teacher at Western Theological Seminary, told her audience that even though her denomination has been ordaining women for 10 years, the struggle for recognition and acceptance continues. It is very difficult to find churches that will take a woman pastor, she said.

According to organizers, this year's Partnership conference will probably be the last. "The discussion around roles of women has moved beyond the theoretical stage to implementation," said Joan Flikkema, long-time organizer of these conferences. Flikkema was honoured during the meeting for her many years of work on the issue of women's ordination in the CRC.

## Subversive tactics used in the Russian Orthodox Church

...Continued from p. 1

Ellis says. "Most code names relate to senior hierarchs who were widely believed to have supplied information to the KGB and other state bodies, whether willingly or under pressure. Now, however, the real names of three hierarchs who appear most frequently in the KGB files have been revealed by the Christian journalist Aleksandr Nezhny in the liberal weekly *Ognek*.

### Eternal slaves

"These names, already known to Keston College from another source, are as follows: 'Abbat' for Metropolitan Pitirim of Volokolamsk, chairperson of the publishing department; 'Antonov' for Metropolitan Filaret of Kiev, Exarch of Ukraine; 'Adamant' for Metropolitan Yuvenali of Krutitsy, a former chairperson of the department of external relations."

According to Ellis, from as early as 1921, the predecessors of the KGB aimed to turn each of its agents among the Russian Orthodox clergy into an "eternal slave" who would fear that his activity would be revealed by a breach of security. That's how they were held in sway.

Many of the extracts from the archive tell of the KGB's briefing of its agents among the clergy and episcopate as to the line they should take at international church and other bodies. A 1987 entry reads: "Agent 'Potemkin' took part in a session of the central committee of the World Council of Churches that took place in West Germany. He obtained facts about the organizations headquarters and forthcoming staff changes in the leadership of [one of] its subdivisions...."

In the KGB department of dirty tricks, it was revealed that they decided to break the spirit of Orthodox dissident, Alexander Ogorodnikov. They successfully persuaded his wife, while he was suffering terrible hardship,

to file for divorce against him. This was at a time when the church was celebrating its 1,000 year anniversary in the full glare of international publicity. The KGB hoped that the divorce would mean the loss of Ogorodnikov's Moscow residence permit so that he would have to leave the city.

### Some were coerced

A question mark is currently hanging over future access to the Lubyanka KGB archives. Yakunin told Jane Ellis in January that the Moscow Patriarchate had made unsuccessful efforts to impede his investigations. Then even more recently Patriarch Aleksii visited the Supreme Soviet to ask that the investigation be stopped and that the names of the hierarchs not be made public.

"There are, in any case, other considerations than self-interest, as has already been shown by the Stasi archives in the former GDR," says Ellis. "Some think it is wrong that people coerced or blackmailed into working for the secret service should be named publicly. However, the code-names published so far are those of three senior hierarchs who worked apparently willingly for many years, and whose names occur most frequently in the KGB's records.

### Need for public repentance

"They and others in the unpublished materials I have seen can probably be identified from other published sources. Yakunin has referred to the need for public repentance in accordance with ancient church tradition. Given the strong call from many in the church for the need for repentance for the compromises of the past, there will be those who agree with him.

"The Patriarch himself has spoken out in the last few months much more strongly than in the past of the need for general repentance in and by the church, though he has not specifically linked this to individuals," notes Ellis.



Andy Kuyvenhoven (r.) in conversation with Barb Hoekstra and Sue Kuyvenhoven (nee Verduin). In the background: Leonard Kuyvenhoven.